THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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TO

THE MEMORY

OF THE LATE

BENJAMIN GLEASON,

THE

Pupil and Co-laborer

OF

THOMAS SMITH WEBB,

IN THE

DIFFUSION OF THE PRESTONIAN SYSTEM

OF

Ancient Craft Masonry

IN THE

UNITED STATES,

THIS VOLUME OF

THE FREEMASONS' MAGAZINE

IS

AFFECTIONATELY DEDICATED,

BY HIS FORMER PUPIL,

THE EDITOR.

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THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XIX.] BOSTON, NOVEMBER 1, 1859. [No. 1.

THE MICHIGAN CASE.

At the recent meeting of the General Grand Chapter, the Grand High Priest, in his opening address, brought the subject of the difficulties in Michigan before that body. The nature of those difficulties our readers are acquainted with. They grew out of the etablishment, by the Grand Chapter of Michigan, of a Chapter at Detroit, the petitioners for which had failed to obtain the consent of the nearest Chapter, as required by the Constitution of the Gen. Grand Chapter. We have not any satisfactory report of the proceedings had in the premises, but learn, briefly, that so much of the address as referred specially to the subject, was placed in the hands of the committee of Jurisprudence, of which M. E. Comp. P. C. Tucker, of Vermont, was chairman. This committee having given the subject the consideration its importance demanded, reported, that in their judgment, the views of the Grand High Priest were correct, and that his course in suspending the proceedings of the Grand Chapter of Michigan, so far as they authorized the establishment of the new Chapter at Detroit, was also right and proper. This report, however, was re-committed to the same committee, with instructions to report, "whether the creation of Peninsular Chapter by the Grand Chapter of Michigan, was, or was not, *null and void*, in consequence of the non-observance, by that Grand Chapter, of the provision of the G. G. Constitution, requiring the voucher and recommendation of the Chapter nearest the place, where Peninsular Chapter was proposed to be opened, and whether Peninsular Chapter was, or was not, a regular Chapter of R. A. Masons."

In answer to this inquiry the committee reported, that Peninsular Chapter *was not a regular body*. Thus, a second time, sustaining the

Grand High Priest in the faithful and independant discharge of his official duty, and honoring themselves in fearlessly vindicating the integrity of the Constitution under which they acted. The decision of the committee however failed to receive the sanction of the G. Chapter. And this we cannot but regard as one of the most unfortunate mistakes we have ever known in Masonic legislation. It was virtually the body stultifying its own Constitution. The point gained was a matter of no consequence. The example, and its moral influence, was everything. The presiding officer and the committee should have been sustained. They stood on the Constitution, and on their oaths, and when they were overthrown, *more* than the Constitution of the body fell with them. All the relief the case required could have been afforded whithout *such* a sacrifice.

The subject was finally disposed of by the adoption of the following resolution :—

Resolved, That although the disregard by the Grand Chapter of Michigan of the provision of the G. G. Constitution, requiring the voucher and recommendation of the Chapter nearest the place where Peninsular Chapter was proposed to be opened, was unwarranted, and so ought not to be made a precedent for the future, still such non-observance did not affect the validity of the act done, but for the protection of innocent parties, such Chapter cannot be held to be irregular, or the action of the Grand Chapter in creating it, to be null and void, but it must be held to be a regular Chapter.

This resolution is of a character to demand more than a general notice. It is not only inconsistent with itself, but subversive of Constitutional rights. A Constitution is a common standard by which all laws are measured, and all important interests protected. It is a rule by agreement ; and if any violation of it be permitted, the rule is lost, and all government annulled. The course approved by the resolution, is alike fatal to good order and to sound government. To illustrate :—The Congress of the United States, having the numerical strength, pass a law abolishing slavery in one or more of the Southern States. Such a law would be unconstitutional ; yet, if the logic of this resolution is to be received as the rule of interpretation, its unconstitutionality would not "affect the validity of the act ;" and, "for the protection of innocent parties," slavery must be held to be abolished in the States named in the law. Neither such logic nor such a construction of Constitutional obligations, would, it is presumed, meet with any favor at the hands of our Southern friends ; nor would either be tolerated by any intelligent body of men, north or south, entertaining a proper regard for the integrity of government and the sacredness of compacts.

It has generally been supposed that any act of the legislature, being contrary to, or "unwarranted" by, the Constitution, is an illegal act, and therefore "null and void." But the resolution under consideration asserts the opposite principle, and maintains the monstrous doctrine, that although the legislature, in a fanatical or partizan exercise of power, may enact laws, in derogation of the Constitution, by which a body of citizens, or a whole community, is deprived of half its legal protection—"still, such non-observance" of Constitutional limitations, "does not affect the validity of the act done," and the laws, so enacted, "cannot be held to be irregular," or void, though, it is liberally conceded, "they ought not to be made a precedent for the future !" When any legislative, or other body of intelligent men, consents to surrender itself to such absurd reasoning as this, the logical presumption is, that it has taken for its rule of conduct, the more popular than honest, political maxim, that "the end justifies the means." But such a maxim is alien to the genius, and should be to the practice, of Freemasonry. We regret the passage of the resolution as calculated to destroy confidence in Masonic legislation and laws.

THE GENERAL GRAND CHAPTER.

This Grand Body held a triennial session at Chicago, Illinois, in September last. Twentysix States and Territories were represented by some seventy delegates. We were not able to be present, and are therefore without any full or altogether reliable account of the proceedings. The most important—if not the only business of any practical importance, transacted, was the adoption of the amendments of the Constitution proposed at Hartford, in 1856. The substance of these amendments may be gathered from the opening article in this Magazine for August last. But as the first amendment is of the highest importance, as affecting the future character and usefulness of the Body, we herewith lay it before our readers :—

No. 1. Strike out Section 2 of Article 1, of the present Constitution, and insert the following in lieu thereof:

"The General Grand Chapter receives all its powers, faculties and prerogatives by grant and delegation from the several State Grand Chapters ; and it can have and possess no other powers than such as are expressly granted and delegated to it by them, or as are indispensably necessary to the exercise of its general powers, and consistent with the nature of the confederation between the State Grand Chapters. It can exercise no doubtful powers, nor any powers by implication merely ; and all Masonic powers not hereby granted to it, are reserved to the Grand and Subordinate Chapters of the several States.

"It shall have and maintain jurisdiction over all Chapters established by itself in those States, Districts, Republics and Territories which recognize this jurisdiction, and where there is no Grand Chapter established.

"It shall have power to decide all questions of Masonic law, usage and custom which may arise between any two or more Grand Chapters, or in any of the Subordinate Chapters under its own immediate jurisdiction, and all that may be referred to it for its decision by any Grand Chapter, by formal vote; and its decisions so made, shall be deemed and regarded as those of the supreme judicial tribunal of Royal Arch Masonry in the last resort.

"It shall have no power of *discipline*, *admonition*, *censure* or *instruction* over the Grand Chapters, nor any *legislative powers* whatever not hereby specially granted, nor any authority to suspend the proceedings of any State Grand Chapters, nor shall entertain any complaint against a Grand Chapter, preferred by any Subordinate Chapter, or individual Mason in that jurisdiction or elsewhere; but it may, upon proper reference to it of any matter of controversy between any two or more Grand Chapters, and even where the question is not one of Masonic law, custom or usage, (both or all such Grand Chapters consenting to such reference,) act as final arbiter between them, and settle such controversy.

"It shall judge of the qualifications of its own members. It shall see that the ancient work of the Order is preserved in the several Degrees, and etablish uniform formulas for installation of its own officers and those of Grand and Subordinate Chapters, for the consecration and constitution of Chapters, and the opening of Grand Chapters; and it may suspend the proceedings of any Chapter under its own immediate jurisdiction, in any State, District or Territory where there is no Grand Chapter, for any wilful violation of any of the provisions of this Constitution, or for gross unmasonic proceedings or conduct."

We cannot but regard the adoption of this amendment as an official declaration that the General Grand Chapter, as a supreme and governing body—as the highest legislative and executive authority in Royal Arch Masonry in this country—has fulfilled its destiny and outlived its usefulness; and is therefore laid aside to rest upon its honors in peace and quietness forever. Its power for either good or evil is at an end. It may, and probably will, struggle for the maintenance of a nominal existence for a few years longer; but its vitality, the principle of its life, that which gave to it all its value, has been sacrificed. The relations heretofore existing between it and the State Grand Chapters have been dissolved. The latter have been virtually absolved from their allegiance, and the former stript of its power. Each, for all useful purposes, is made independent of the other. Whether this virtual dissolution of the G. G. Chapter, which has been in successful operation for nearly three-fourths of a century, is a measure founded in wisdom, the future alone can determine. We hope for the best. But, in the language of a cotemporary, we fear that in too many cases, however it may be in this, "the progressive spirit which is so manifest, and is rapidly changing the entire Masonic system, has not for its object the improvement of man; it is not a progress in the cause of humanity, of benevolence, or of charity, although from spire and steeple, from the house tops and from the inner chambers of the Temple, it vaunteth its knowledge and its greatness. The confusion in our Masonic Temple is increasing, the want of harmony is daily becoming more apparent, confidence is becoming weaker, and suspicion and distrust are usurping its place, and unless the true and trusty, the aged and experienced Craftsmen, raise their voice in behalf of our beloved and time-honored Order, and oppose with a united and resistless opposition, the innovating spirit which is so greatly in the ascendant, *ancient* Freemasonry will only be known as an institution which once existed, but of which the present bears only its name."

MOUNT VERNON.

A COPY of the following correspondence has been placed in our hands for publication:—

BOSTON, JULY 28, 1859.

Hon. Edward Everett,

MY DEAR SIR—I have the pleasure to hand you herewith, the sum of three hundred and twentythree dollars, ($323) contributed and placed in my hands by that number of my Masonic Brethren belonging to the following Lodges in this jurisdiction, for the use of the Mount Vernon Association for the purchase of the Home and Tomb of Washington.

I desire no public acknowledgment of the above, but should there be certificates of membership to be issued, I should be glad to receive 323 of them to fill with the names of the contributors, and hand a list of them to you, as they have expessed a desire to be considered as members.

Allow me, Sir, to express the sentiments of admiration I feel for the position held by yourself in this connection, and remain most respectfully your obedient servant,

WM. D. COOLIDGE,
D. Dep. Grand Master.

Amicable, Baalbec, Eureka, Jordan, King Solomon's, Mount Horeb, Mount Tabor, Mount Carmel, Mount Vernon, Mount Hermon, Plymouth, Putnam, Rural, Winslow Lewis, Bethesda.

W. D. Coolidge, Esq.,

DEAR SIR—I have your favor of yesterday enclosing a check for 323 dollars, contributed to the fund for the purchase of Mount Vernon, by that number of your Masonic Brethren. I shall have much pleasure in remitting this liberal subscription to the general Treasurer of the Association. In the meantime, I beg leave gratefully to acknowledge its receipt.

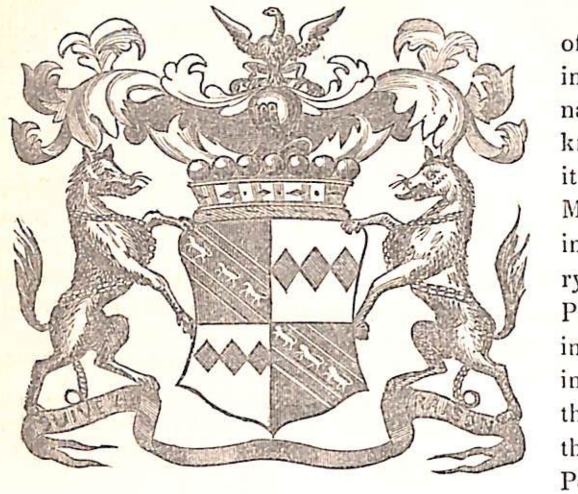
No certificates of *membership* of the Ladies' Mount Vernon Association have ever been issued, although a subscription of one dollar constitutes membership.

I have had prepared a form of receipt to be signed by myself and the Treasurer of the Auxiliary Mount Vernon Fund, (F. H. Peabody, Esq,) which I furnish to all persons who make me the medium of their contributions to the fund. I enclose you a copy of this receipt as a specimen, and if the gentlemen who have united with you in this liberal donation, would like to have each a copy of it, I shall have much pleasure in furnishing you with 323 copies for that purpose.

I remain, dear sir, very respectfully yours,
EDWARD EVERETT.

In addition to the above we have heard of donations of one hundred dollars each from St. Andrew's, Columbian and Mount Lebanon Lodges of this city—the former Lodge giving, beside the one hundred dollar subscription, one dollar for each of its members, and thus making them all life members of the Association. Liberal donations have also been made by other Lodges and Masonic bodies in and out of the city, and by individual Brethren.

MONTACUTE.



The recent constitution of a Lodge at Worcester, in this State, bearing this name, as well as the well known historical fact, that it belonged to the Grand Master of England, who, in 1733, empowered Henry Price, Esq. to form a Provincial Grand Lodge in America, will render interesting to our readers the following extract from the work on the British Peerage by Francis Nichols published in 1726. This work was compiled during the lifetime of Anthony Brown Viscount Montacute, and therefore there can be no doubt that the lineage it gives of his family is authentic.

The name of Montacute originated, in England, with Drogo, surnamed De Monte-Acuto, Montacute, or Montague, who came into England with Robert, Earl of Moreton, at the conquest. Several illustrious families, whose dignities are now extinct, have borne one or another of these names, among which is that of the person who is the subject of this notice. He was the sixth viscount, and died in 1787. His son, George Samuel Brown, succeeded him. The last viscount was Mark Anthony Brown, who died in 1797, without issue, when the viscounty became extinct.

The motto on the coat of arms was probably that of Sir Anthony Brown, who was made Knight of the Bath at the coronation of King Richard II., and is, therefore, nearly five centuries old. The motto of the old seal of the Grand Lodge of Massachusetts, "Follow Reason," was without doubt borrowed from that of Viscount Montacute, "Suivez Raison," of which the former is the translation into English. This is an important fact, because it has been supposed that our motto was of much more recent origin,—as recent as the time of the French Revolution in the latter part of the last century. It is important, too, because it proves that the opinion which has prevailed to some extent that it was the offspring of an age, whose philosophy favored in some degree doctrines which were at once anarchical and atheistical, is without foundation. Its origin dating centuries before that period, warrants the conclusion that the words "Suivez Raison" had a signification not only in consonance with good government and sound religion, but in keeping with the aspirations which should guide the good man, the patriot, and the disciple of the most exalted chivalry.

"The Most Noble, Potent and Honorable Anthony Brown of Cawdray, and Baronet.

Created Baron Brown of Cawdray in the County of Sussex, and Viscount Montacute in the County of Somerset, September the 2d, in 1554, the 1st of Queen Mary.

Of this Family, which hath been of good Antiquity in England, was Sir Thos. Brown, Kt. who in the reign of Henry VI. was Treasurer of the Household; and had two Sons, George, from whom descended Sir Adam Brown of Bechworth in the County of Surry, Bart. and from Anthony the youngest (who in the 1st of Henry VII. was made Standard-Bearer through the whole Realm of England, and elsewhere, and afterwards Esquire of the Body to that King, and Governor of Queensbury-Castle in the County of Kent) is descended the Lord of whom we are now speaking.

He marryed Lucy, Daughter and Coheir to John Nevile, Marquess of Montague, and by her had Anthony his Son and Heir, which Son was knigted at Mortais in Britany, by the Lord-Admiral for his eminent Service, at the Winning of that Town; and in the 17th of Henry VIII. he was made Lieutenant of the Isle of Man.

In the 19th of Henry VIII. being then Knight of the Garter, he was, with some others, sent into France with the Ensigns of that Order to Francis I. King of that Realm, as also to take his Oath for the Preservation of the League, then made between the two Kings, and in the 24th, attended King Henry to Calais and Boloign.

In the 30th of Henry VIII. he was made Master of the Horse, and had a Fee of 400*l.* per Annum, for that Service, and in the 34th accompanyed the Duke of Norfolk, then Lieutenant-General, in that Expedition made into Scotland, where they burnt above 20 Villages.

In the 36th of that Reign he was at the taking of Boloign, and the next Year was made Chief Justice in Eyre of all the Forests North of Trent, and one of that King's Executors, and was also assigned one of the Council to Prince Edward.

He was likewise Standard-Bearer to the said King Henry VIII. as his Father had been to Henry VII. and the 3d of Edward VI. was Master of the Horse; but then dying, left Issue by Alice his Wife, Daughter to Sir John Gage, Knight of the Garter, four Sons, and three Daughters, of which, Mary, the eldest was marryed to John Grey, a younger Son to the Marquess of Dorset, Mabel, to Gerald Earl of Kildare in the Kingdom of Ireland, and Lucy, the youngest, to Thomas Roper of Eltham in the County of Kent, Ancestor to the present Lord Teynham; and of the four Sons, which were, Anthony, William, Henry, and Francis, the eldest succeeded his Father, and by Reason his Grandmother (Lucy aforesaid) was Daughter and Coheir to John Neville, Marquess of Montague, he was advanced to the Dignity of a Baron and Viscount.

He was also by Order of Parliament, sent to the Pope, together with Thurlby, Bishop of Ely, for reducing this Realm to a Union with the Church of Rome, and the 4th of Queen Mary, was Lieutenant-General of the English Forces at the Siege of St. Quintin; and in the 2d of Elizabeth, upon that grand Dispute in Parliament, for abolishing the Pope's Supremacy, and restoring it to the Crown, he was the only Person, who with the Earl of Shrewsbury, then voted against it; yet as he was a Person of Integrity, and that what he did was not out of Faction, but Zeal to his Religion, he was the next Year employed by the Queen as Embassador into Spain.

He was likewise one of the Peers that sat on the Tryal of Mary Queen of Scots, and marrying to his first Wife Jane, Daughter to Robert Earl of Sussex, by her had a Son named Anthony, and a Daughter Mary; which Daughter was first marryed to Henry Wriothesly, Earl of Southampton, secondly, to Sir Thomas Hencage, Kt. and lastly, to Sir William Harvey, Kt. and Bart. created Lord Ross in Ireland; and by his second Wife, who was Magdalen, Daughter to William Lord Dacres of Gillistard, the said Lord Montacute had three Sons, and three Daughters, of which, Elizabeth, the eldest was marryed to Robert Lord Dormer; but the Line was continued by Anthony, by the first Wife.

He marryed Mary, Daughter to Sir William Dormer of Ethorpe in the County of Bucks, Kt. and dying in his Father's Life-Time, by her left Issue three Sons and three Daughters, of which Sons, Anthony the eldest, succeeded his Grandfather, and by Jane, his Wife, Daughter to Thomas Sackville, Earl of Dorset, Lord High Treasurer of England had Francis, his Son and Heir and six Daughters.

Of the Daughters of Anthony Lord Montacute, which were, Mary, Catharine, Anne, Lucy, Frances, and Mary, the eldest was marryed to William Lord St. John of Bassing, Son and Heir to William Marquess of Winchester, and the youngest to Robert Lord Petre, and Francis, who succeeded his Father, marrying Elizabeth, fourth and youngest Daughter to Henry, Marquess of Worcester, by her was Father of another Francis, who succeeded him, and Henry; and a Daughter named Elizabeth, who was marryed to Christopher Roper, Lord Teynham.

Francis, who on the 2d of November, 1682, succeeded Francis his Father, marryed Mary, Daughter to William Herbert, Marquess of Powis, and Widow of Richard Lord Viscount Molineux in Ireland; but he dying without Issue in 1708, Henry his Brother became Heir, and by Barbara his Wife, Daughter to James Walsingham, of Chesterford in the County of Essex, Esq.; had Anthony now Lord Montacute, (who on the 25th of June, 1717, succeeded him) and six Daughters, which Anthony, in 1720, marryed Barbara, Daughter to Sir John Webb of Hatherop in the County of Gloucester, Kt. and by her has one Daughter.

ARMS.

Quarterly, 1st and 4th, Diamond, three Lions passant between two Gemels in Bend Pearl, for Brown; 2d and 3d, Pearl, three Fusils conjoined in Fess, Ruby, for Montagu.

Crest. On a Wreath, an Eagle displayed, Emerald.

Supporters. Two Wolves Silver, with each a plain Collar and Chain Gold.

Motto. Suivez Raison."

It will not be without interest to state in this connection, that the Duke of Montagu, who was Grand Master of England in 1720, was the second duke of that name. This nobleman officiated as lord high constable of England at the coronation of King George I. In the reign of George I. the Duke of Montagu filled several public situations of the highest honor. He was Knight of the Garter, and a Knight of the Bath. At the accession of King George II. he was continued in favour, and at the coronation of that monarch, he carried the sceptre and the cross. His grace died in 1749, when all his honors became extinct.

HISTORY OF CORINTHIAN LODGE.

By W. Bro. Louis A. Surette, P. M.

We have had upon our table for some two months past, a copy of an interesting and well prepared history of Corinthian Lodge, but have not been able to find the leisure necessary for its examination until within the last few days. We have read it with the highest satisfaction, and regard it as one of the best local Masonic histories yet issued from the press; and as of far more value, in a Masonic point of view, than nine-tenths of the works of much greater pretensions that are almost daily given to the public under the much abused name of Masonry.

The work opens with the by-laws of the Lodge,—then the charter; and this is very appropriately followed by a list, in tabular form, of the officers, members and initiates of the Lodge from its organization in 1797 to 1859. The compilation of these tables, some thirty in number, must have been a work of much labor and care. Following these comes brief biographical sketches of the twentythree Brethren, who have presided as Masters over the Lodge since its establishment. These are all well written, and many of them are of much interest and value. They are appropriately introduced by the author in the following terms:—

"During the sixtyone years of its existence, Corinthian Lodge has been presided over by twentythree different Masters, including the present Master,—the terms of office to each averaging nearly three years. With one single exception (the ninth Master), these twentythree select members of a Select Order, were men who reflected the highest honor upon the Institution to which they belonged. To its interest they devoted time, talent and money, freely and most willingly, and their biographies it is a pleasure to record. They deserved and received the confidence of the community in which they lived and were best known; and their sterling worth and unimpeachable integrity rendered them every way worthy to be the standard bearers of our Ancient and Honorable Society. Four of them were among the original petitioners for our CHARTER;—a rare instance in the history of Lodges, and a convincing evidence of the superior character of the petitioners as a body. *Seven* of the *fourteen*, who had then passed the Chair of the Lodge, and were at that time living and in this jurisdiction, subscribed their names to the famous Declaration of 1831; thus proving their firm and sincere attachment to the Institution, and their incorruptible fidelity to their Masonic trust. And amidst all that long and dark night of persecution, when the fierce tempest of antimasonry howled around them; when insults were heaped upon them; when every means save the extremes of persecution and torture were employed to destroy our Institution and scatter its remains until there should be no more remembrance of it among men forever, not one of this chosen band deserted his post, neglected his Masonic duties, or lost confidence in the ultimate triumph of those heaven-born principles upon which their Order was founded, and without which they well knew it could not exist. During these times of trial, some of them were made the special marks for the arrows of slander, vituperation and unceasing abuse. But neither public or private persecutions, threats or promises, succeeded in their designs. Like the charmed Heroes of Fable they were invulnerable, and like precious metal they emerged from the fire refined and purified.

Such were the Masters who have presided over Corinthian Lodge. *They never surrendered the Charter which was entrusted to their keeping.* They were men of whom we may well be proud, and whose memory will ever flourish in the *archives* of Corinthian Lodge. May their successors imitate their virtues, emulate their example, and cherish their remembrance in all time following."

Following these interesting personal sketches, is a brief history of the Lodge, as furnished by its records, with notices of many of its initiates and members, and, as a fitting conclusion, a short essay on the general history of Masonry is given. In the preparation of the work the author has done himself great credit and the Fraternity a valuable service.

HISTORICAL BLUNDERING.

We find the following extraordinary sketch of the personal history of the late Thos. S. Webb, in the *Voice of Masonry*, where it appears as a communication to the editor from "Bro. James Collins." Either the writer's information or his memory are greatly at fault. We have appended a few brief notes which will sufficiently explain the character of the article; and have only to add, that there is quite too much of such unreliable matter on the subject of Masonry, circulating about the country, either for the credit of our Institution or the enlightenmeut of its younger members :—

My recollections with regard to Bro. Webb, are in most particulars so vague and indefinite as not to afford many very reliable statistics. I knew him by sight, as he was familiarly called Tom Webb,[*] as early as 1813, '14 and '15, but my intimate acquaintance did not commence until the 16th of August, 1818, the evening of which I received the degree of E. A., and from that time until early in the Winter of 1819, I was with him nearly the whole of the time.

I think, from what I can now recollect of his account of himself, that he must

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[*] This is a *vulgerism* which, if true, is not remembered by his friends.

have been an Englishman by birth, but may have been a Scotchman; at any rate his connections must have been on the old continent, as I have often heard him speak of writing them there.[*] I have often heard him speak of his father, Joseph Webb, an Episcopal clergyman, who was appointed Deputy Grand Master of a Grand Lodge at Boston,[†] and all parts within the distance of one hundred miles, in 1771, which appointment he held until 1777; when, after the revolutionary troubles were at an end, it was thought best to etablish an independent Grand Lodge in Massachusetts, of which he was elected Grand Master, which he held until his death in 1782.[‡]

Thomas Smith Webb was small in stature, dark complexioned, and anything but prepossessing in his appearance. His father had intended him for the law. He graduated in the classical department with the highest honors,[§] and had nearly finished the study of his profession when he was initiated into Masonry, and from that time abandoned the idea of the law, and paid his whole attention to the institution, and made frequent visits to his friends in the old country, for the purpose of perfecting himself [‖]

His manner of teaching was very familiar, easy and communicative; a stickler as to words or letters, but in possession of all the necessary patience, accompanied with explanations, illustrations and all manner of anecdotes calculated to make such impressions upon the memory as to rivet his particular phraseology in such a manner as not easily to be forgotten.

THE GERMAN MASONS.

In the thirteenth century the Masons in all parts of Germany had formed themselves into a strict corporation which, with uniform laws and ceremonies, received into its bosom Apprentices, Companions, and Masters; and which, throughout all Europe, erected to the Divinity those sublime Temples which have since been denominated Gothic. In the fourteenth century all the arts and trades imitated the example of the Masons by dividing themselves into different societies, and as moral bodies, took part in the administration of public affairs, and deliberated in municipal council upon laws for internal regulation. Those incorporated mechanics usually met together on holidays, and after the disposal of civil buisness, either read in the long winter evenings the chronicles of their country, or the ancient Nordic poems and erotic ballads. These readings could scarcely fail to suggest in many, the idea of entertaining the company with some composition of their own. And there can be little doubt that the readings of these assembled artisans were the main cause that awakened in many a bosom the dormant spirit of poetry in that unlettered age.—*Poets and Poetry of Europe.*

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[*] Brother Webb was born in Boston, and was of course neither an Englishman nor a Scotchman.

[†] Col. Joseph Webb was a *Merchant* in Boston, and during the revolution an officer in the army. He was not an Episcopal Clergyman, nor was he the father of Thos. S. Webb.

[‡] Col. Jos. Webb was Grand Master in 1786. The inference, therefore, is pretty conclusive that he did not die in 1782!.

[§] He graduated from a *Bookbindery* in Boston, at the age of 21 years! and had fully finished "the study of his *profession* when he was initiated into Masonry."

[‖] He never visited the "old country" at all, nor had he any occasion to do so in order to perfect himself in the lectures of Masonry. All the information he possessed or needed on that subject, he obtained in this country.

IN MEMORIAM.

The following letter from Dr. Reynolds, addressed to a Brother of the Lodge of which the late T. W. Phillips continued for the whole period of his manhood to be a loved and honored member, was written in the usual social confidence of such letters; for the purpose, purly o fconveying to the Brethren some memorial of the death of their deceased Brother. On perusing this letter of Dr. Reynolds, we felt an irresistible desire to print it entire. The tender fidelity of its simple narrative; the truthful eloquence of the sentiments and the pourtrayal of character, will be made more lastingly impressive in the language of the letter itself.

A hallowing influence must always be drawn from the closing scene of a well spent life. A grateful duty also, is left to us of the Masonic Fraternity, to pay our tribute to the memory of one who lived and passed on, leaving his record in just harmony with its principles. It is good for us to pause a moment and to linger on its testimonials.

> "God calls our loved ones, but we lose not wholly
> What he has given,
> They live on earth in thoughts, and deeds, as truly
> As in heaven."

Wednesday, Sept. 21, 1859.

Dear Sir—In compliance with your request, it gives me pleasure to communicate to the members of your benevolent Association the grateful impressions left on my mind by the death bed of our departed brother. It was a privilege to have seen him frequently during his disease, and been present with him, in the last hours of his life. I loved him as you did, and appreciate the kindly nature of your feelings. It is one of the natural longings of the heart, to linger about the death-bed of those we love, and after all hope from human aid is vain, to listen to the last feeble words, to watch the last faint breathings of life, and gather up the last lesson of wisdom from the christian manner in which they pass away from us to a better world.

There was nothing in the dying hours of our friend that may not be added as a grateful memory to the many pleasant thoughts associated with his pure life in the minds of all who knew him as well as the Fellows of your benevolent Fraternity did. The story is simple, and the facts connected with those hours are few; but all in beautiful harmony with the life they brought to a close. It was the calm, holy, peaceful departure of a good man. It was Thomas W. Phillips in the chamber of death—resigned, patient, confiding, grateful, simple and true, as he had always been in life;—manifesting in the weakness and weariness of disease, the same pleasing individualities that had endeared him to all who knew him in health; and, exhibiting in the honest simplicity of his demeanor and words precisely what all who knew him, might anticipate as the natural sequence of his pure unblemished life.

You are already familiar with the history of the disease, which came upon him very suddenly, on the twentyfirst of August, at his summer residence at Nahant, while in the full enjoyment of unusual health, and the anticipation of much happiness, in the approaching period of repose from wearying professional labors; and which, after eighteen days of prostration and suffering terminated his useful life at the midnight hour of the eighth of September. Its progress during the first fortnight was favorable, and gave the medical attendant and friends a reasonable hope of recovery—but it was a period of much anxiety to the patient. He seemed desirous of understanding the true character of the disease, and the plan of treatment, the nature of the remedies, and the rational expectations to be formed of their action and the result; and to bring to the whole subject the business habits of his mind. His attention was wide awake to the times in which he was to take the remedies, and to observing their results. He watched the attendants to render them true to orders, and insisted upon perfect obedience to all the directions of his physicians.

And when, as the result of this observation, he was satisfied that every thing was wisely managed for his good, he seemed to resign himself, like a child, to the will of Providence, and patiently and hopefully to await the result. His words were few, because a laborious respiration rendered their utterance difficult. But those few words were in keeping with himself, "God's will and not mine be done," were the oftenest heard upon his lips, because the expression of the uniform feeling of his heart. And so of all the other few words his oppressed lungs permitted him to speak. They have a new meaning with all who knew him intimately, because true pictures of the life-thoughts of his mind.

To a friend who saw him for the first time on the day of his apparent convalescence, he put out his hand with as cordial a pressure as his weakness permitted, and said, "Good morning! I am better. I have a good God, an excellent physician, and the prayers of holy men, and I think I shall do well." This from him, was the spontaneous expression of one, by nature a loving, confiding man, and by education, a religious man, who *easily* trusted in God; and of a guileless man, who, ever happy in promoting the happiness of others, found everywhere so many warm responsive hearts, that he trusted more easily than others in his fellow-men. Who that walked familiarly with him, does not see in these confiding, honest, cheerful words, the well-spring of kind feeling ever gushing up from the depths of his own generous spirit and proving the source of support in sickness, as it had been a source of happiness in life?

To another Reverend friend and brother, on the previous day, who also came for the first time to his bed-side, he said, "I am not sorry for the sickness. We need just such visitations. We all know that we must die, but such trials are required to make us realize the fact. Perhaps I may be a better man than I should have been without it." To another he said, "I think with the blessing of Heaven, I shall recover, but God may order it otherwise; and so, I now wish to say to you that I am very grateful for all the blessings he has through life bestowed on me;—I am grateful that I am in my own house, surrounded by friends, and sick in the midst of so many comforts, I hope to get well—but if I die, I also *now* desire to say, that my only hope of acceptance with God is through the merits and sacrifice of my Saviour Jesus Christ. There is no pardon for Sin but in him. Will you be kind enough to express these thoughts for me in a few words of prayer."

These were his last words before the relapse of the disease, which was destined in a few days to prove fatal. He was then in the full possession of all his intellectual faculties. They were words spoken in a period of hope, and though few, abundantly expressive of the humble, confiding, believing, grateful christian man—who, in early life had planted his feet upon a Rock—the Faith of his Fathers—and who found it a firm standing place in the hour of his weakness as in the day of his strength.

On the following morning, his disease had assumed a very alarming form, and it was apparent to all that his days were soon to be numbered. Nature had made all the restorative effort of which she was capable, and he had done and said all that his declining strength permitted. From that time his powers rapidly failed. The only remaining effort of which he seemed capable, was the arousing his strong will to the task of taking the stimulants, which seemed necessary to prolong his feeble existence, from hour to hour, until he passed away.

One word more and the story of his life ends. During the whole evening of the last day, he had been in a dying condition. His friends had stood around his bed for several hours, watching in constant expectation, for the last breath, that they might perform the friendly task of closing his eyes in death. As the clock struck eleven, when his pulse had wholly ceased to beat, and the feet and hands were chilled, and the cold sweat had settled on his brow, and the eye began to glaze,—and to all human appearance, he was incapable of an emotion or a thought, a beloved sister expressed a strong desire, to speak to him one word more before he passed away ;—and kneeling down by his side, she said in a subdued voice, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." After a short pause, she again said, "Thomas, did you hear me?" "Yes," he replied in an audible voice. "Whose words were these?"—and he immediately answered, emphatically, "*My* Saviour's." One of his brothers, the Rev. Mr. Phillips—unexpectedly finding this clear evidence of consciousness, then repeated several appropriate portions of Scripture. The first one I remember. It was, "Though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff—they comfort me.' He tried to repeat the sentence after him. One of the other quotations and the last, was, "Father, into thy hands I commend my spirit," and this, a shorter sentence, he did repeat in a clear, distinct voice. These were the last words of Thomas W. Phillips—a proof, clear and decisive, in this his mortal extremity, that it was not the immortal part, that lay gasping before us. In another half hour, he peacefully breathed his last, and entered upon the eternal rest,—died, (in the words of his faithful nurse) "like one, falling asleep on the bosom of Jesus,"—leaving behind, may I not add, the true test of a good life in the loving memories of his friends ; and of a fitness for Heaven in the Christian consolations of the dying hour.

Very truly, your Friend,

EDWARD REYNOLDS.

HAMILTON WILLIS, Esq.

TOUCHES ON THE TRESTLE-BOARD—NO. 21.

CURIOUS DOCUMENT.

SOMETIME since a Document or Manifesto was put into my hands by a Brother, who requested me to examine it. It purported to be written at Cologne in Germany, June 24, A. D. 1535, and was subscribed by nineteen Masons. The chirography was beautifully done on parchment—each letter, either square or angular, apparently in some obsolete or unknown tongue—and bearing an official character. A key, however, accompanied it ; for there was a copy arranged in the English alphabet, and a translation under each paragraph in modern Latin, with a certificate signed by a joint Committee of the Lodges of Delft and Haag, in Holland, to whom the original was presented for examination by Brother Van Vrudenbruch. This Committee, consisting of twelve, reported on the 15th day of March, A. L. 5818, that "We had seen, read and examined the said instrument or open letter, written on parchment in letters of the Latin language, and we do declare, that the same is perfect without any erasements, and signed by nineteen handwritings." And they further state in a note, "The many defects in the original old language, making the reading and the examination of the letter very difficult to understand, we have added the following true translation in the modern language, which will be better understood." This certificate, written in Dutch, affirming that they have made "a true and accurate translation," is signed by Max L. d'Yoog van Mydrecht, chairman, and three members of each committee of the Lodges, viz. "Royal Union," of Haag, "Union Makes Strong," of Haag, "Silence," of Delft, and a Committee of two of "Union Frederick," of Haag—making twelve signatures in the whole.

These papers were handed to me by our Bro. William Knapp, and the translation of the Dutch Certificate was made at my request by the kindness of Bro. A. F. C. Schroeder, both of Boston.

These preliminary steps having been taken and the certificate bearing on its face the features of truth, and leaving no doubt of the ability and intelligence of the twelve Brethren who signed the original, I was induced to examine their translation from the old into the modern Latin, and found the document a matter of Masonic history of much value. I went to work, and translated the version they made into our own vernacular language. A brief summary of which is here offered, as the original may safely be regarded as an ancient landmark of our history, carrying us back more than three centuries. The Circular is headed A. M. G. D. O. It begins "We the Elect Masters (electi magistri) of the venerable and holy society of John or of the Order of Freemasons (liberorum caementariorum) rulers of Lodges or tabernacles, which have been constituted in London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburgh, Antwerp, Rotterdam, Madrid, Venice, Gandavi, Regiomonte, Brussels, Dantzic, Medioburgi and Cologne ; and we the said Elect Masters, as delegates or representatives in the same city of Cologne in the year, month and day below written, at the tabernacle, founded in this city by the Master, a venerable Brother, a most learned man, very prudent and provident, presiding, he having been chosen to preside over this business by our unanimous suffrages, having been duly convened, do hereby by these letters to all the aforesaid Lodges and to present as well as future fellows make solemn Declaration" :—

"Inasmuch as we have been deliberating on those evils, which, in these times of calamity and trouble from the dissensions and quarrels of the citizens, are imputed to our said society and to all Freemasons and Brethren who are enrolled in the Order of John—for instance, of designs, opinions and machinations, both secret and open—all which are abhorrent to our minds and entirely alien to the disposition, principles and precepts of this Order : And especially because we are bound by inviolable secrets and promises, which are most sacredly observed by all, we are most sure to be blamed by strangers and profane persons : And we are now exposed to public execration, being accused of violating the law by restoring the Order of Templars, and to such a degree that openly among the common people we are marked out as if we were sworn and under obligation to accomplish this object, and, as it were, enrolled in that very Order, were seeking to recover the power and possessions which belonged to their last Grand

Master, and to visit his death on the posterity of kings and princes, who were guilty of his death and abolished their Order: And moreover to accomplish that object, we were attempting to make schisms in the Church—excite seditions and disturbances among the temporal powers and monarchies—were inflamed with malice and hatred against the pope, emperor and all the kings—were obedient to no authority out of our society—only submissive to superiors and rulers elected in the Lodge—and ever ready to execute the secret behests and clandestine counsels of the Brotherhood, by private commerce of letters or express messengers: And finally, that we admit none to our mysteries, but such as having been examined and thoroughly tried by torments of the body (corporis tormentis) have bound themselves by an execrable oath and consecrated their lives to the Conclaves.

For these reasons, and these things having been maturely considered, it hath seemed useful and been deemed necessary to explain the true state and origin of our Order, the tendency of our charitable institution, and as it were, the particulars and principles, which by those distinguished by their skill in the Art, and by Masters enlightened by a genuine knowledge of the Craft, have been understood and approved; and to present them, thus explained, in a form duly prepared and written, subscribed and sealed by us, to each of the Conclaves or Lodges of our Society, that this Document may remain *in perpetuam rei memoriam*, in perpetual memory of the act, and as an evidence of our renewed obligation and of the pure integrity of our intentions.

And further still, if from the tendency—which is every where daily increasing among citizens and nations—to hatred, intolerance and wars, this our Fraternity should suffer more and more from grievances, so as to be less able to preserve its standing and property, and spread itself in other countries; and should we find our situation in danger from the progress of events, and difficult to keep the institution pure and unimpaired, yet, nevertheless, at some future day more favorable to the Order, some copy, if not all, of these letters may remain; whereby the Society, though weakened, may be restored to its ancient landmarks, or even if injured and alienated from its design and regulations, may be revived and restored.

On this account by these Catholic letters prepared from a compilation of the most ancient charters, which are extant touching the design of our institution, and regarding the rites and customs of our most ancient and sacred Order, we the elect Masters, induced by love of the true light, beseech all our fellow-laborers by our most sacred faith, to whom these Catholic letters now or hereafter may come, that they do not separate themselves from the Fraternity, nor apostatize from the landmarks of truth. And furthermore, we announce and declare to the enlightened as well to the ignorant, the principles which hold our affections together, and produce an earnest interest in the well-being of our Society, as follows."

The Declaration then proceeds under thirteen heads, arranged by letters of the Greek alphabet; of which some in our next No. will be given in the words of the translation and some by mere description, that the reader may be enabled to understand and appreciate this interesting relic. I. H. S.

ST. ANDREW'S CHAPTER.

A PLEASANT *reunion* of the members, young and old, of this ancient Chapter, was held at Nassau Hall, in this city, on the evening of the 5th October. It being the annual meeting, the officers for the ensuing year were elected; and it affords us great pleasure to add, that the choice was made with entire unanimity: a beautiful illustration of the harmony which has ever prevailed among the Companions of this ancient and excellent Chapter, and of the words of the psalmist:—"How good and how pleasant it is for Brethren to dwell together in unity!"

The election being completed the officers were installed in an impressive and able manner by the M. E. Comp. Solon Thornton, the retiring H. P. They are as follows:—

Richard Briggs, H. P.; Andrew Lanergan, K.; Charles C. Dame, S.; Benj. F. Wilson, C. of H.; Wallis S. Chase, P. S.; Marlborough Williams, R. A. C.; Sylvester Trull, M. 3d V.; Danl. E. Connery, M. 2d V.; Henry A. Lyford, M. 1st V.; John McClellan, Treas.; Thomas Waterman, Sec.; Rev. N. M. Gaylord, Chaplain; J. L. Lincoln and J. Thayer, Jr., Stewards; H. G. Barrows, Organist; Eben F. Gay, Chorister.

At the conclusion of these ceremonies the Companions repaired to the banquetting hall, where a couple of hours were spent in a very agreeable manner, enlivened by sentiments and speeches, and social conversation.

We are happy to say, that the Chapter is in a very prosperous condition, perhaps never more so at any time since its first organization, now nearly a century ago. Fiftynine Brethren have been exalted the past year and the membership has been largely increased. A committee was appointed to present to the retiring H. P. some suitable token of the appreciation in which his past services as presiding officer of the Chapter are held by his Companions.

INITIATION OF SOJOURNERS.

WE noticed last month the complaint of the Grand Lodge of California in relation to the initiation by Tyrian Lodge, at Gloucester, in this State, of a resident of the former State, contrary to the regulations of our own Grand Lodge, and of that comity which ought ever to mark the intercourse of Masonic bodies with each other. We have great satisfaction now in laying before our readers the following explanation of the matter by the Master of Tyrian Lodge, and do not doubt that it will be favorably received by our Brethren in California:—

Gloucester, Oct. 14th, 1850.

Joseph S. Friend is a native of Gloucester, descended from a highly respectable family, and has always maintained an honorable reputation, which would entitle him to the honors of Masonry, whether conferred in this State or in any other State of the Union. He left Gloucester about seven years ago; since which time actual personal correspondence with those who have seen him and know him well, has been maintained. He has through his father, since he has been absent, paid taxes upon his real estate in Gloucester. To each and every member of Tyrian Lodge he was well known and respected. He returned from California to Gloucester last summer; he made his application at Tyrian Lodge as a resident of Gloucester, doubtless without knowledge on his part as to the regulations of the Craft. And with full knowledge as to the character and position of the man, violating perhaps the letter but not the spirit of the law, which, if I understand it, means, that a man should be made where he is best known,* Tyrian Lodge accepted his application and conferred the degrees of Masonry upon him. If this was an error it was done in good faith, because Tyrian Lodge knows too much of the kindness of the Lodges of California to doubt for one instant the fraternal feeling that exists among the brotherhood there.

We have to day in Gloucester what was once a poor forlorn and destitute orphan, who has been returned to its friends from California by the influence of Masonic charity. With this and other exhibitions of the true Masonic charity which has ever characterized the Lodges of California, it would be wrong in me for one moment to distrust the criticism of the Grand Lodge of California, and I would therefore say, that Tyrian Lodge if it has committed an error in this respect is willing to tender to the Grand Lodge of California all fees received for the initiation, crafting, and raising, of J. S. Friend, and can cordially recommend him to the Craft, from actual and personal knowledge, as a man worthy of any honors which Masonry can confer upon him.

Yours, truly, Fitz J. Babson, *W. M. of Tyrian Lodge.*

CELEBRATION AT EFFINGHAM.

O. S. SANDERS, M. D., OF BOSTON, ORATOR OF THE DAY.

Effingham, N. H., Aug. 24, 1859.

It was a proud day for Effingham when a vast collection of people had assembled at Drake's Corner, (so called,) to dedicate an Institution to be known as the *New England Masonic Institute*, being the first of the kind in the N. E. States; to be entirely under the management of the Masonic Fraternity; also to dedicate a new *Masonic Hall*, which had lately been erected by a little band of the mystic tie, recently organized under the jurisdiction of the Grand Lodge of New Hampshire.

The public exercises were opened on the Common in front of the Church, by the presentation of a rich banner by the Ladies of the Brethren to *Charter Oak Lodge* of Ancient Free and Accepted Masons.

The presentation speech was made by a daughter of Bro. C. K. Drake—Miss Isabel N. Drake, aged fourteen years. The address reflected much credit on herself and the ladies in whose behalf she spoke.

The following is the substance of her address:—

W. Master and Brethren of Charter Oak Lodge—

In behalf of the Ladies whom I have the honor to represent, I with much pleasure now address you. But a little more than four years since a small band of men, having the interest of the Fraternity at heart, organized here a Masonic Lodge—

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*The intention of the law is to protect jurisdictional rights as well as to protect the Logdes against the admission of improper persons.—*Editor.*

their movements were watched with interest by many who were not Masons, and especially by their wives and daughters at home. Although excluded from your exercises, their hearts have been with you, in every laudable effort to strengthen and adorn the Lodge.

While secrecy is observed in your institution, yet we feel that its basis, its character, and its ornaments, are known and read by all men. The principles upon which it rests, the duties which it inculcates, and the truths which it teaches, so far as we know them, demand our hearty approval.

The Great Artificer of the Universe has impressed some glorious truths upon every thing which his creative hand has formed, and he designed that men should read them too. But Masonry, as we understand it, not only directs attention to these lessons, but it teaches its disciples to see valuable truths and learn important duties even from the simple tool of the operative workman.

The ladies however do not propose to express their sentiments to day by words alone, but by deeds also. We here offer you an expression of our feelings in a tangible form—

[*Banner unfurled and presented.*]

a Banner which we trust will ever wave over peaceful councils and year by year commemorate the pleasant and social emotions which attend its presentation. A Banner which we trust will ever wave over men honest, faithful and true. A Banner which we trust will never, no never be tarnished by the dishonor of its bearers. A Banner which we hope may often be flung to the breeze on joyous occasions like the present. A Banner whose motto shall be sincerely cherished in every heart.

May you each and all possess that *Faith* which takes hold on things heavenly and divine—that *Hope* which is as an anchor to the soul, both sure and steadfast—that diffusive *Charity* which extends the helping hand every where, and breathes a spirit of friendship and love to all men.

Owing to the ill health of the W. Master, Bro. Charles Broadbent, of Methuen, (formerly a Member of Charter Oak Lodge,) was introduced by the President, who responded in behalf of the Lodge, in an appropriate address, after which the Fraternity repaired to their new and splendid Hall, which was solemnly dedicated by the Grand Lodge of New Hampshire, to Freemasonry, Virtue and Benevolence, in the name and to the honor of Almighty God and the holy St. John, agreeably to the ancient usages and customs of the Fraternity.

The Vocal Music, under the direction of Bro. J. P. Emerson, was appropriate and well executed.

After this the procession repaired to the Church, which was of good dimensions, yet when densely packed would hardly accommodate a tithe of the assembled multitude.

Rev. C. W. Broadbent read appropriate selections from the scriptures. Rev. C. Pearl, of the Grand Lodge of Maine, offered an appropriate prayer, which was followed by an Anthem by the Choir.

The President then said, it was with much pleasure that he had the honor of introducing to the Brethren and friends, Br. O. S. Sanders, W. M. of Revere Lodge, Boston, who would now address them. The speaker commenced by addressing the W. Master and Brethren of Charter Oak Lodge, saying—" that the G. Lodge of New Hampshire and Craftsmen of the Masonic Fraternity, together with a large company of ladies and gentlemen, had assembled together to congratulate the

Brethren of Charter Oak Lodge in their noble and successful enterprise, and to pronounce a benediction upon their efforts in the erection of so splendid an edifice for Literary, scientific and Masonic purposes.” * * * * * After speaking in a happy strain, of the joyful occasion which had brought the people together, and the pleasure which some years ago he claimed as his own, he said—“ That it was delightful to meet on an occasion, which not only had a tendency to renew old acquintances but in which new links in the chain of friendship would be added.” He said—“ I feel that I am among my friends, for it was here I entered upon the threshhold of my professional life. The time was, when most faces in this community were familliar, but not so to day, for while there are striking demonstrations of perpetuating life in the more *tender age*, as well as improvement in agriculture and architecture,—yonder church yard bears evidence, that the angel of death, with his devastating scythe, has made an occasional visit to both old and young, prostrating many a loved one—while many, if not most of you, have been left to mourn.

“ Nature around is as it was years ago. The mountain and hill tops still stand pointing upward in their majestic silence to the Grand Architect of the Universe, but the time will come when these monuments in nature shall be touched as well as these tenements of clay.” * * * * “ To realize such changes in nature and in humanity, with what reverence should we to day bow, worship and adore.” * * * * * He then alluded to the power and pleasure in the *strong bonds* of friendship, “ an attribute which not only electrifies, and warms life into being, but gives joy to the soul; and cements heart to heart, and makes man love to dwell on the earth.” He touched upon this element of character with force and beauty. The speaker next alluded to the great “ propriety of having a place set apart for Masonic communion, and an altar around which to kneel and offer prayer and praise.” He said “ that it was a custom, early adopted, to erect edifices for particular purposes, for the Sciences and Arts, Painting and Music and the Religion of the Cross.” Here he reached his theme which was put in the form of an interogation.

“ What is Freemasonry and from whence came it ?” He commenced by saying “ that it was a progressive, moral science, and that its corner-stone was laid far back in primitive time ;” referring briefly, but in a clear and comprehensive manner, to the Jewish Tabernacle, to David, to Solomon King of Israel, Hiram King of Tyre and Hiram the Widow’s Son ; to the great and beautiful Temple built by them and their workmen ; to the many secret associations existing under various names prior to the days of Solomon and the Hirams—all of which had an internal and important meaning, showing in the clearest manner that the Elusenian, Dionysian, Pythagorian and Essenian fraternities were known to those who had been commisioned to adorn Jerusalem with one of the most splendid edifices that ever graced the earth—and that as God had raised up Solomon the son of David, to build Him a Sanctuary after the pattern of the Tabernacle which was showed to Moses some hundreds of years before, while in the mount, so did He the Lord, raise up and qualify men by mutual association and cherished faith, to assist in carrying forward this glorious enterprise which was a type of that spiritual Tabernacle, “ that house not made with hands eternal in the *Heaven*.”

He then proceeded to show that the present society known as “ the Masonic Fraternity,” was contemporary with Solomon and his Temple, and that at the dispersion from Mount Moriah into the different parts of the country of so many thousands of men to superintend the work of other princes and nobles, they must and did feel that the instruction received in *Architecture*, *Morality* and *Virtue* were too valuable to be lost. They therefore carried with them not only the honors and secrets which had bound them into such a prosperous community, but took great precaution to preserve and perpetuate them with the tenets of Solomon for the good of future generations. He said “ the Divine Being designed in the erection of this temple to have implied something far beyond a perishable structure which might be burned up by fire, or defaced by time.” He alluded in the most feeling manner not only to the *spiritual* but to the *moral* and *social element* incorporated in the erection of the Temple at Jerusalem ; and that no Mason or Christian should loose sight of either, or any virtue which had a tendency to improve the mind and heart of man.

He next spoke of operative and scientific Masonry in comparison with speculative or moral Masonry, in connection with the immortality of its principles, and the symbols and implements made use of to impress the mind with sublime and important truths. One thing he said, which pleased us much—namely—

“ It would be presumption to believe or to teach that the present form of Freemasonry in its many details is as it was three thousand years ago; but of its high antiquity, as well as being the legitimate offspring of a loyal institution, no well informed Mason can doubt. For as the child is not always the perfect image of his father, still the resemblance is often so striking in the outlines of its feature and general bearings that the paternal relation cannot be doubted, and although he is easily recognized as a legal son—the associations, and surroundings hath rendered him much unlike his father, still he is the *son*—the legal *heir*. So with Freemasonry—although it has passed through many trials and severe persecutions, and been branded by its opponents (for they know not what) as infamous; and those who belong to it no better (however good Christians in the church) than publicans and sinners, still amidst the anathemas of a frowning world it stands forth to day as the oldest human organization on the earth — representing the great principles of Brotherly Love and Affection. The land-marks are the same now, embellished by *truth*, as they were three thousand years ago, and must continue from generation to generation so long as the stars shine and the water runs.” * * * * * To continue, he said with eloquence—“ No human society was ever based on a more solid foundation or ever inculcated better principles. The greatest and best of men who have lived have become its devotees. Emperors and Kings have not deemed it derogating to their dignity or character for a while to lay aside the *sceptre* and the *crown* for the *lambskin* and the *trowel*, placing themselves upon a *level* with the Masonic Fraternity. The rich and the poor have alike been partakers of its benefits and dispensers of its blessings.” * * * * * “ Our beloved Washington, with Lafayette by his side, stood in the front ranks of our Order upon the tented field as well as the officers of the American Army ; a majority of the signers of American independence were also members of the Fraternity.

The speaker then alluded to the employment both of ancient and modern Masons, and said, "Ours is morality known in the triune quality of *Friendship, Love* and *Integrity.*" After expatiating upon each quality, he continues—"That they define, with sufficient precision, the principle which is the basis of our Order and the lofty ideal we seek to realize."

The speaker in a happy and explicit manner removed all dificulties, and made it appear plain "that Masonry was no new thing, but that it is, in essence, a truth, as old as time, perpetual as eternity; and whether its veil is white, scarlet, purple, or blue, it will abide the desolations of a changing world."

He spoke of it as "the guiding spirit which led the human race up from rudeness and solitude; and which existed through a long process of time, when it found its way into the hearts of that sacred band—Christ himself being the headstone of the corner." Again our Brother remarked in an impressive manner, "that Freemasonry, like Christianity, has struggled long and hard with the spirit of opposition and oppression; that Freemasonry was clear and explicit in teaching the great principles of morality, and would enforce upon the mind and heart of every individual the importance of contemplating the glorious works of nature, and to study with care the great volume of truth and revelation. That the spirit of the age sought to disunite men, while that of Christianity and Masonry to produce unity and peace on the earth and to excite an inate desire for prosperity and happiness."

He now came to the progress of *Freemasonry;* the reasons why it must succeed; its demand on all its members, and said "the standard of Freemasonry is highly eminent in its position; and shame on that Brother who would presume or dare to fall before its requisition, and woe to him who would ignore, or seek to shun the obligations it imposes."

He then addressed himself in a very happy manner to the uninitiated, after which, in the name of the whole Fraternity, he addressed the Members of Charter Oak Lodge in the most appropriate language—complimenting them in the highest terms on their success, reputation, and the respectable position they had taken in the brief space of four years, rejoicing in the new era of their existence—hoping them greater prosperity, not only in their Masonic, but academical departments, which were so arranged that no community exceeded them in offering superior advantages to all those who were in search of knowledge—for but few, if any, could hold out greater inducements for the student of learning. The quiet community and accommodating citizens, the pure and invigorating atmosphere and freedom from bad associations, together with the comparative trifling expense, are strong inducements for students to avail themselves of such advantages. * * * * *

"Speed on then ye faithful brothers speed,
And blessing with you go," &c.

In closing he addressed the Brethren of the mystic tie—"Those who had covenanted with the genius of Faith, Hope and Charity not to forget that in the progress of the social, fraternal and religious qualities of mankind that moral Masonry had a work to do as much superior to that which had engaged the labors of the Craftsmen under Solomon and the Hirams, as the soul was superior to the body, or immortality more enduring than the fleeting period of three score years and ten."

In closing, the speaker alluded to the material Temple, and spoke of it as the type of the moral and spiritual Temple, and that we all must carefully examine our work, and make it "good and true," while in the mountain and quarry of our mortality, so that it may be acceptable to the "Great Grand Master of the Universe." The speaker closed with a beautiful and appropriate hymn. The oration, which occupied one hour, was grandly suggestive, and contained many passages of force and beauty—evincing a large amount of general knowledge and an intimate acqaintance with the claims of our Order. We only wish the Doctor had acquiesced in our wishes, and consented to its publication in full; after which the audience listened to a select and appropriate Anthem discoursed by the Choir. The benediction being pronouned by Bro. C. W. Broadbent, the multitude proceeded to the banqueting hall, under the direction of the Marshal, where the desire for food was soon gratified. The "Committee on tables" did ample justice to the occasion.

THE RED CROSS DEGREE.

WITH reference to the Order of the "Red Cross," known in Scotland and Ireland as "Knights of *the Sword,*" or "*Babylonish Pass,*" and of "*the East*" *and* "*East and West,*" it does not appear to me to be any way requisite to take this degree in Masonry for obtaining admission to the Order of the Temple, altho' insisted upon in the United States; it has no connection whatever with Knights Templar, a purely Christian rite, and is indeed only an adjunct to the Royal Arch, and not recognized in England as a degree of Masonry. It would therefore be advisable and add greatly to our more cordial fraternization if an exception was made in the case of Templars from a foreign jurisdiction who had not taken this degree, by not insisting upon it as a prerequisite for admission to United States Encampments. There certainly appears an inconsistency in obliging an English Templar to *require the aid of a degree unknown to him* to obtain *admission* to *his own Order.* The Grand Master of the United States admits that it is a modern innovation.—*Address of the G. Prior of G. Conclave of Canada.*

THE TEMPLAR RING.

AMONGST other matters the Grand Chancellor informs me that the *Templar ring of profession* is worn in England but is not imperative; his own ring belonged to Sir Knight BUCKHARDT, who was Grand Sub. Prior of England in 1809; it has externally the Templar Cross on a white ground, and inside is engaven the motto "*In hoc signo Vinces.*" The ring of profession of a Scotch Knight which is presented to him on his Installation, is of plain gold with the Templar Cross of *red enamel* on a round white enamel ground and on each side engraven on the gold the letters P. D. E. P. *(Pro Deo Et Patria).* On the inner side the Knight's name with the words *Eques Templi Prof. Consecr. Creat.*, with the month in Hebrew and year of the Order when his Installation took place. It is worn on the first or index finger of the *right* hand, symbolical of pointing the way that leads to the true faith. I should recommend this ring being adopted by the Fratres, and would suggest that at the Installation of a Knight such a one be presented to him.—*G. Prior of Canada.*

DEATH OF EX-GOV. ROBERT P. DUNLAP.

WITHIN a year death has extinguished several influential and conspicious lights in Masonry. We have just heard of another shining mark in our Fraternity which the fatal enemy has struck. Our Brother ROBERT P. DUNLAP is no more! He expired Thursday, Oct. 20, in the afternoon, at his residence in Brunswick, Maine, after a sudden and violent attack of the typhoid fever—almost the first severe sickness he ever experienced, and for ought we know, the seed of the disease was sown at Chicago, where the late session of the Gen. Grand Encampment of the U. S. was held.

Br. Dunlap was born in Brunswick. His father was a man of great wealth, and he grew up under the *prestige* of fortune; but it led him not astray to follow the fast young men of his youth or to contract habits which would embitter after life. He was graduated at Bowdoin College in 1815, and after studying three years in the office of the late Hon. Benj. Orr—then at the head of the Maine Bar—he was admitted to practice as an Attorney, and in 1818 opened an office in his native place; but, his ambition led him rather to politics, than to courts, and gradually, but progressively, he rose step by step to distinction. He was elected Representative of Maine—then Senator, and in 1834 was chosen Governor of that flourishing State, successively for four years; his administration though friendly to his party, which was Democratic, yet was popular. He was twice elected Representative to Congress, 1843—1847; and for several years, officiated as President of the Board of Overseers in his Alma Mater, executing the duties of that office with great fidelity and acceptance, to his death.

His character as a Mason stood very high and he had worn the regalia in the highest gifts of the Order. The writer of this brief tribute first knew him as D. D. G. Master, when he resigned the chair to him in one of the oldest Lodges in Maine. At different periods he was afterwards twice Grand Master of the Grand Lodge of Maine. He had been Grand High Priest of the Grand Royal Arch Chapter there, and also General Grand High Priest of the General Grand Royal Arch Chapter of the United States.

As a husband, father and citizen, Br. Dunlap led a life unblemished and without reproach, upright, kind and affectionate. He had nearly reached three score and ten, the allotted period of our pilgrimage on earth. He was a very amiable man and a cheerful, pleasant companion. For twentyfive years he was a member of an orthodox Cong. church at Brunswick, and I believe a Life-member of the American Bible Society. While strict and exemplary in his morals and discipline, he was neither harsh nor austere in his intercourse with the world; and he gave his heart and his hand to promote all those sweet influences, which a desire to do good and make men happier awakens in the breast. In one eminent accomplishment, he had no superior and few equals—that of a presiding officer. A peculiar dignity, knowledge of parliamentary rules and suavity of manners then marked his official duty; and being tall, and of majestic figure, with a calm, but commanding countenance, and a voice, of the *ore rotundo*, round and clear, he always won respect the moment he took the Chair. For more than forty years, he was an ardent, active, adhering Mason. Can it be, that we shall see his cordial smile and feel his warm grasp no more! Alas, how many are gone, when the Roll of the Workmen is called! S.

The funeral took place at Brunswick, on Monday the 24th, the following particulars of which we take from the Portland Advertiser of the 25th:—

At an early hour trains arrived from the East and West, bringing large delegations from Masonic Lodges in Portland, Yarmouth, Freeport, Augusta, Bath, Bowdoinham, Richmond, Gardiner, Hallowell, Winthrop, Readfield, and other towns, numbering in all, including a full representation of the United Lodge, No. 8, of Brunswick, about five hundred.

Gov. Dunlap having for several years filled, with distinguished ability, the highest office in the gift of the Masonic Order in the United States, it was proper that they should give a marked expression of their Fraternal appreciation and respect. The Government of Bowdoin College, with which he had long been connected as President of the Board of Overseers, would, we understand, have gladly united in this public manifestation of esteem and sympathy, but, under the circumstances, it was not deemed advisable.

After a short prayer at the residence of the deceased by Rev. Dr. Adams, the procession moved to the Congregational church, preceded by Chandler's Band, in the following order:—

The Portland Commandery of Knight Templars acted as escort to the Masonic Fraternity, and it is only just to remark that their appearance was, in all respects exceeding creditable; immediately following these, came the hearse, draped with appropriate Masonic insignia of mourning, and drawn by two fine horses. James Cary, Esq., Captains N. Larrabee and B. Dunning, acted as Pall Bearers on the part of the citizens of Brunswick, Professors Packard and Smyth and Joseph McKeen, Esq., on the part of Bowdoin College. A delegation from the Maine Encampment of Knight Templars acted as Body Guard, with drawn swords.

The relatives and friends followed in carriages, forming in connection with the grand escort, one of the largest and most imposing processions ever seen in the State on a similar occasion.

As the cortege entered the church, C. J. Noyes, Esq., executed with fine effect an appropriate Voluntary on the Organ. The hymn, commencing—

"High in yonder realms of light,"

was then sung by the choir, after which Rev. Dr. Adams read selections from the Scriptures, and delivered a short Funeral Address, in which he gave a touching and interesting sketch of Gov. Dunlap's religious character and experiences, briefly alluding to his worth as a citizen and to his long and distinguished public career. A fervent and appropriate prayer was then offered, after which the Masonic services were introduced by the Right Worshipful and Rev. Cyril Pearl of Cornish, who in the absence of Past Grand Master, General Fessenden, gave a brief sketch of Gov. Dunlap's Masonic life and character.

More than twelve years ago he first met him in the Grand Lodge of Maine, where it had been a pleasure to meet him year after year, and to share his cordial greetings and fraternal counsels. In 1847 he had witnessed his Installation as G. G. High Priest of the G. G. Chapter of the United States, which post he occupied for nine years with distinguished ability, receiving at the close of his official labors a Silver Vase, a tribute of high value, with inscriptions of Masonic honor and appreciation. But a nobler tribute to his memory is engraved on the hearts of living Masons in all parts of the country.

The remarks of Mr. Pearl were listened to with marked attention, and were calculated to inspire in the minds of all who heard them a true admiration and respect for the character of the deceased.

The procession again formed as before and moved to the Cemetery, Chandler's Band discoursing dirges in a manner worthy of the high reputation which they have secured.

The remains were taken from the hearse and exposed to view, while the Masonic Burial Service was conducted by Past Grand Master Winslow Lewis of Massachusetts, and Past Grand Master Stevens of Maine. The lamb-skin, or white leathern apron, the emblem of innocence and badge of a Mason, was then placed in the coffin, after which a hymn was sung, the remains being deposited in the grave meanwhile.

The members of the Fraternity then passed along, each one dropping into the grave a sprig of evergeen, and again becoming the escort of the mourning relatives proceeded to the residence of the deceased, where they were dismissed.

The attendance at the church was very large, there being present not less than fifteen hundred, including several distinguished Masons, among whom we noticed Dr. Winslow Lewis, and Chas. W. Moore, Esq., of Boston, also Past Grand Masters Bradford, Coffin and Stevens, of the Maine Grand Lodge.

The coffin was lowered to its resting place just as the sun was setting; and as the great body of people moved from the burial place, many a head was bowed in grief and sympathy. The loss sustained by the Church and various public benevolent and religious associations, as well as by Bowdoin College, in the death of Gov. Dunlap, is indeed great; but to his own family and kindred it brings far deeper and keener sorrow, the sacredness of which is theirs alone.

When a good man dies it is meet that the people should mourn.

THE TRUE CHARACTER OF MASONRY.

[From an Address by the Rev. Henry Rawlinson, of St. John's College, Oxford, England.]

"For many years (since, I believe, the seventeenth century), we have ceased to be operative, and have now become speculative Masons; and giving to Freemasonry a wider range, we keep another and a nobler object in view—the cultivation of the mind, and the most enlarged charity and goodwill to all. And while professing to be the servants of the Great Architect of the Universe, we lay the foundation of our society on the basis of religion. Having no further use for our working tools, we carry the emblems of them into real life, and from the square learn morality, from the level equality, and from the plumbline justice and uprightness of life. Thus squaring our actions by Masonic rule, and endeavouring to harmonize our conduct by the precepts of that Divine Being from whom all goodness emanates—and remembering that we are all sprung from the same stock, are participators in the same frail and fallen nature, and sharers of the

same blessed hopes, and that no eminence of station should cause us to forget that we are all brethren—we keep in sight the criterion of moral rectitude (which, like Jacob's ladder, forms a line of union between Heaven and earth), and look forward hopefully to that time when we shall be summoned from this sublunary sphere to arise from the tomb of transgression to Heaven itself, where the Great Architect of the Universe lives and reigns supreme, and where, through the all-sufficient merits of a crucified Saviour, we shall 'shine as the stars for ever and ever.' And thus it is that this speculative Masonry that we profess, not only harmonizes so completely with the description given by Solomon of wisdom and her house with her seven hewn pillars, but exhibits also a general coincidence of principle and design with the Christian scheme.

"Such, Brethren, is the faith—such the hopes of a Freemason. While, then, you have seen our predecessors in the Craft fulfilling their mission by erecting, as operative Masons, those noble structures of mediæval times, whose very ruins and moss-grey stones bespeak their pristine grandeur and bear witness to the skill and zeal of their noble-minded builders, we, who have succeeded them, having no longer any call for illustrating the genius of their art, and fully recognizing the truth of the words of the text, that 'the Most High dwelleth not in temples made with hands,' endeavor to be built up a habitation of God through the spirit. And oh, 'what an incentive to holiness, to purity of life and conduct lies in the fact that the body of a saint is the temple of the living God—a truer, nobler temple than that which Solomon dedicated by his prayers—and a greater even than Solomon consecrated by his presence! This poor, pale, sickly, shattered form is the casket of a precious jewel. This mean and crumbling tabernacle lodges a guest nobler than palaces may boast of. Angels hover round its walls, and the Spirit of God dwells within."

THE SEAL OF SOLOMON.

Considering the labors of our Craft at the building of the first temple, and the important position in Masonry assigned to King Solomon, his magnificent seal ought to prove an interesting subject of investigation by the Brethren of the Order. This signet is described as "the sacred stamp of Israel," bearing a device significant of promised spirit and grace, and the motto, "The Lord knoweth them that are his."

A circle surmounted by a cross is meant to represent in the East a sceptre and dove; and this is the device upon the seal of which we write. The prophet Job, grandson of Keturah, Abraham's second wife, carried many holy things and customs into Persia, from which country Hebrew ideas were disseminated all over the East among the Assyrians and Babylonians, as well as elsewhere.

The gate of Semiramis (of which Mr. Bryant gives a learned account) was itself an emblem, and the name a compound of "Sama Ramis," or "Romis," signified "the Divine Token," "the type of Providence;" and as a military ensign, it may with some latitude be interpreted "the standard of the Most High." It consisted of the figure of a dove, which was probably encircled with the iris, as those two emblems were often represented together. All who understood that standard, or who paid any deference to that emblem, were styled "Semarim" and "Semorim." One of the gates of Babylon was styled the gate of Semiramis, undoubtedly from having the sacred emblem of Sama Ramis, or the dove, sculptured by way of distinction over it.

The subject of the dove is connected with religion in all tongues, and this mysterious emblem seriously contemplated affords scope for much comment. It teaches faithfulness, love, truth, beauty, timidity, and Christianity.

The rod, or sceptre, was of more ancient origin as a mark of sovereignty than the crown. Many of these staves had a device upon them, especially in Persia —sometimes an apple or a pomegranate, an eagle or a dove; perhaps the Hebrew nation had the same, for their rods or staves regulated their steps and journeys.

Solomon's reign was the most glorious, and his crown shone the brightest beyond all of those recorded in the Hebrew Book of Kings. During the whole of his life he had peace on every side, and each of his subjects sat under the shadow of his own vine and his own fig tree. Solomon perfected the hereditary right of the Hebrew nation, which was to be entrusted with the revelations of God, in preference to all other nations. And he felt the awful reponsibility he was under to maintain unpolluted truth and wisdom. In erecting the earthly temple, which was the wonder of the world, he doubtless intended to present the pure type of heaven's everlasting one; for Christ is the true temple. He himself spake of his own body.

We may also observe that the Psalms of David, particularly the 15th and 20th, forcibly make use of the image "a holy seal," which is described there as being set upon the inspired people of the Lord.—*London Masonic Mirror.*

WILLIAM CORNELL BARKER,

Surveyor of the Port of Providence, R.I., a member of the city Council at its first organization, and one of the oldest Deacons of the third Baptist Church of that city, died of asthma at his home after a short illness on the 27th of September last. This much valued citizen was an honored member of the Masonic Fraternity, and held at the time of his death the prominent positions of Eminent Grand Commander of St. John's Encampment, and Secretary of the Grand Lodge of the State, of the Grand Chapter, of Providence Royal Arch Chapter, of the Council of Royal and Select Masters, and of St. John's Lodge. He was a Representative in the G. G. Chapter and G. Grand Encampment at the convention in Chicago.

Brother Barker was devotedly attached to the Masonic Institution; he was thoroughly imbued with its principles, and his upright life was passed in unison with its practical moral teachings. Our narrative of his funeral obsequies, which we gather from the papers of the day, together with the noble inscription to his memory on the Book of Records of the Commandery which he served whilst living, shows the estimation in which his character was cherished by his fellow-citizens, and will give the most fitting eulogy of the man.

The remains were taken to the place of worship of the third Baptist Church, and a large concourse of relatives, friends and members of the Masonic Fraternity assembled to pay the last tribute of respect to departed worth. The services commenced with prayer by Rev. W. C. Richards, after which Rev. T. C. Jameson, pastor of the Fourth Church, addressed the relatives and friends in a strain of mournful eloquence, and the Throne of Grace was again addressed by Rev. William Phillips, former pastor of the deceased. These services concluded, that of the Knights Templars began, conducted by Acting Eminent Commander, William B. Blanding, assisted by Jerome B. Borden, Prelate. The "cross of steel" was formed over the body, and after a few words addressed to the Knights by the Commander, selections from Scripture were read by the Prelate, to each of which responses were uttered by the Knights; a hymn was sung in chorus, and prayer was read by the Prelate.

The following inscription, entered upon the Book of Records of the Commandery, was read by Sir Knight Samuel B. Swan, Recorder :—

William Cornell Barker,
Eminent Commander of the St. John's Encampment, No. 1,
Died at Providence,
Tuesday, September 27, A. D, 1859, A. C., 741,
Aged 62 years.
His attachment to Masonry was only excelled by his devotion to God and religion.
As a Christian Knight he fought manfully against
sin and temptation, and endeavored humbly
to walk the path of duty.
Bearing meekly and submissively the burdens of this life, he has passed on to that home,
where the great Captain of his Salvation ever welcomes victorious Knights.
Let his example incite us to press onward to that
asylum where he is waiting to receive us.

The procession was formed in the following order:

Master Masons in white aprons, under the banner of St. John's Lodge.

Providence Royal Arch Chapter.

Officers of the Grand Lodge of Rhode Island.

American Brass Band in blue uniform.

St. John's Commandery Knights Templars in full regalia. Included in the ranks of the Commandery was a volunteer delegation from De Molay Commandery, of Boston, consisting of Sir Knights Willis, Dean and Nickerson.

Hearse containing remains of Sir Knt. Barker, clothed in his Knt. Templar dress, enclosed in an elegant mahogany coffin, mounted in silver with the emblems of the Order. The regalia of the departed Sir Knight was laid on the coffin, which was distinctly visible, through the glazed sides of the hearse. Mourning plumes nodded from the top of the hearse and from the heads of the horses. The whole paraphernalia presented a scene of mournful grandeur seldom surpassed.

Pall Bearers—Sir Knights James Salisbury, Pardon Clark, Joseph Belcher, Cyrus Fisher, Daniel Wightman and Samuel Wesson.

Carriages containing the relatives and friends of the deceased.

On arriving at the place of interment, the Knights formed a triangle around the grave, singing a hymn. The concluding services commenced with addresses by the Prelate, followed by ceremonies participated in by the entire Commandery. At the close, the Lord's Prayer was repeated by the Sir Knights in unison.

It is a grateful fact in connection with this occasion that by Sir Kt. Barker's dying request the full burial service of the Order of the Temple, with the new forms and arrangements presented by the G. Grand Encampment—of which the deceased Companion himself was a member—and from which he had so recently returned to receive that last summons from his Supreme Commander above, was performed in the most felicitous manner by his beloved Companions of St. John's Encampment, and we believe too for the first time since this revision of that sublime service was made at Chicago. The presence at this funeral ceremony of a Committee from the De Molays was a touching tribute to the memory of a Companion whose weight of character in his moral and in his eminent official positions this body had learned to appreciate in their association with him on the great pilgrimage to Virginia in May.

PRUSSIA.

We acknowledge the receipt of the Register of the Grand National Mother Lodge of the Three Globes, for the years 1857–8, and of the Protocols of its proceedings at various meetings in March, May, June, September, November, and December, 1857.

In the first of this we notice a report setting forth that the Supreme Council of Belgium does not countenance the unmasonic regulation of the Grand Orient of that Kingdom, which, as we mentioned two or three years ago, permits the discussion of political questions in the Lodges; and wishes that the members of *its* subordinates may not be included in the ostracism properly declared by some of the German Grand Lodges, against the Masons of Belgium. We also observe a report relative to the Grand Lodge of Hanover, stating that the king had expressed a desire to become a member of the Masonic Order, provided the Grand Lodge could conscientiously declare the Order to be one purely christian, and in its revised statutes would make christianity one of the requisites for initiation or affiliation; that he had been furnished with an extract from the proceedings of the Grand Lodge on the 21st April, 1838, when it was decided that Jews could not become members of the Order under its jurisdiction, either by initiation or affiliation, but that subordinate Lodges should be permitted to admit, as visitors, Jews made in just and legal Lodges; and that, after these statements had been made, the Grand Lodge unanimously resolved, " That the decision of the Grand Lodge made at its session of 21st April, 1838, should remain in full force, and be embodied in its revised statutes." Whereupon His Majesty, George V., King of Hanover, was duly initiated, passed and raised, and was at once elected Grand Master of Masons in that kingdom.

At the Quarterly Meeting in September, it was reported that the Grand Lodge of the Netherlands had lately celebrated its centennial anniversary, and the fortieth anniversary of the Grand-Mastership of the King; on which occasion His Majesty had presented to that Grand Lodge the splendid mansion in which its convocations were held. The customary Mourning Lodge was held in November, and at the Quarterly Meeting in May, 1857, the Hochw. Bro. Carl Friedrich Messerschmidt, Grand Master, and the Hochw. Bro. Jac. Rud Merten, Grand Secretary, were re-elected for three years.—*Report of Com. on Cor. G. L. Calif.*

Obituary.

Brother JOHN T. STERLING.

Western Star Lodge, No. 61, *Monroe, La., April* 2*nd,* 1859.

Whereas God in his all wise providence has seen fit to remove from our midst our much esteemed friend and Brother, John T. Sterling, as a testimonial of our respect and high regard for his memory, be it

Resolved, That in the death of our Brother the Fraternity has lost an invaluable member, and that we deeply sympathize with the friends and relations of the deceased, and tender our heart-felt condolence in the bereavement of the afflicted family.

Resolved, That as a testimony of our high and profound respect for the deceased, we wenr the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and that they be published in " The Freemasons' Monthly Magazine."

J. A. McGuire, *Sec'y.* Jos. F. McGuire, W. M.

Brother JOHN E. WILDER.

Rites of sepulchre were performed over the remains of the late John E. Wilder, from the late residence of the deceased, at Chelsea, on Sunday, Oct. 9th. There was a large attendance, including a numerous body of the Masonic Fraternity, with whom Mr. Wilder was associated, and by whom he was held in high esteem.

Religious services in the Episcopal form took place at the house, Rev. Edwin Bailey Chase, of New Jersey, officiating. The body was attired in citizen's dress, and enclosed in a rosewood casket. It was preceded to its final resting place at Woodlawn Cemetery by the members of the Star of Bethlehem Lodge, the Royal Arch Chapter of the Shekinah, and the Palestine Encampment of Knights Templar. The hearse was flanked by a body guard of six Sir Knights, and a long line of carriages, containing the relatives and friends of the deceased, brought up the rear. He was buried with Masonic honors, Rev. C. H. Leonard conducting the ceremonies.

Brother NORMAN COE.

Died at his residence in Grenada, Miss., October 1st, 1859, Norman Coe, aged 58 years and 5 months. His remains were deposited in their final resting place, with the usual funeral Masonic Ceremonies by Grenada Lodge, No. 31, the day following.

At a called Convocation of William H. Stevens Council of Royal and Select Masters, the following Resolutions were adopted :—

Whereas it hath pleased the M. P. G. M. O. T. U. to call our beloved Companion, Norman Coe, from his appropriate Arch below to the G. C. above, be it—

Resolved, That while we can only and deeply regret and deplore the sad bereavement, we bow with reverence and humble submission to the irrevocable fiat.

Resolved, That we tender the stricken and bereaved family of our deceased Companion our heartfelt sympathies in these afflictions.

Resolved, That the Recorder of this Council furnish the family of our beloved Companion with a copy of the foregoing preamble and resolutions.

By order of the Council, D. Rosser, T. I G. M.

Attest, W. B. May, *Recorder.*

Brother C. H. GOULD.

At a regular Communication of Lafayette Lodge, No. 41, F. and A. M., Manchester, N. H , the following Resolutions were adopted, to wit :—

Whereas, death, the great leveller, has removed from our midst our much esteemed and worthy Br. C. H. Gould, and whereas a proper respect to his memory deserves a suitable expression of feeling from this Lodge : Therefore,

Resolved, That in the loss of Br. Gould our Lodge is deprived of one of its shining lights, one who took an active interest in the principles of Masonry.

Resolved, That the decease of one apparently so vigorous and so full of life and hope, should prove a solemn warning to us of the uncertainty of life and the vanity of all earthly pursuits.

Resolved, That we offer our heartfelt sympathy to the family and relatives of our departed Brother in their bereavement.

Resolved, That the thanks of this Lodge be tendered to the members of Rising Sun Lodge for the kind and fraternal disposition manifested by them in attending the funeral of Br. Gould in such goodly numbers. A. A. Balch, *Sec.*

MASONIC CHIT CHAT.

De Molay Encampment.—This Encampment held its annual Meeting at Nassau Hall on the 26th Oct. The meeting was fully attended and the officers were elected with great unanimity. From the reports presented, we were gratified to learn, that the Encampment is in a healthy and prosperous condition. The officers for the current year are as follows:—

William Parkman, G. Com.; Edw. C. Bailey, Gen.; John S. Tyler, Capt. Gen.; Rev. J. T. Burrill, Prelate; J C. Cummings, Treas.; E. D. Bell, Recorder; Albert H. Kelsey, S. W.; Charles, O. Eaton, J. W.: Lyman Tucker, Sword Bearer; Chas. B. Rice, Standard Bearer; Wm. F. Davis, Warder.

☞We have received a copy of a very good and learned address delivered before the Grand Lodge of California at its last communication, by Br. Jas. C. English, but have no room this month to express, or to speak of it with more particularity. We have also upon our table a very excellent address by Sir Kt. D. J. Ayres, M. D., M. E. G. Commander of the Grand Encampment of Kentucky, delivered before that body in May 1858, and in which we have marked some extracts for a future occasion. Also an address by M. W. Bro R. K. Call, before the Grand Lodge of Florida, to be hereafter noticed.

NEW BRUNSWICK —A correspondent writes from Fredericton, that there are at the present time in the Province, two Encampments, four Chapters, one Council of Royal and Select Masters, one Lodge of Royal Ark Mariners, three Lodges of Master Masons, under the Irish authority, and two under the G. Lodge of Scotland. The Lodges on the Registry of England (the number is not furnished by our correspondent, but probably about twenty,) are now under a Provincial Grand Master, Alexander Balloch, Esq, of St. John, who has a duly organized Prov. Grand Lodge.

☞Bro. Chas. A. Lacoste, St. Louis, Mo., has a complete set of this Magazine, which he would dispose of to any Brother wanting it. Address as above.

☞The death of Ex-Governor, Dunlap, noticed in a preceding page, will be received by a large proportion of our readers, to whom his eminent services as a Mason and genial qualities as a man are known, with feelings of deep and sincere sorrow. His loss to our Brethren in Maine cannot easily be supplied. He was a devoted Brother, sincere Christian and estimable friend and citizen.

☞The cap stone of the new edifice for William and Mary College in Virginia, was laid on the 11th inst., with Masonic ceremonies. The Grand Lodge of the State was present, and performed the ceremonies.

☞A full length statue of Washington, clothed in Masonic regalia, is now in New York. It was executed by Hiram Powers, to the Order of the Fredericksburg Lodge, Virginia, in which Wash'ngton was initiated, passed and raised. Its cost was $6000.

☞The corner-stone of the new Somerset Hospital, for which £20,000 were appropriated by the last Colonial Parliament, was laid in Masonic form, by the governor of the colony, at Cape Town, Africa, on the 18th August last.

Be always obedient to the chair. Obedience is a virtue of the greatest importance to your own character as a Mason, and to the welfare of the Lodge. Without obedience, *wisdom* would be inoperative, *strength* would lose its power, and *beauty* its grace; and confusion and discord would soon banish the occupants of the holy ground.—*Dr. Oliver.*

Be always temperate in your indulgences, and sober in your relaxations, not for your own comfort alone, but for the general benefit of the Society. Paley terms drunkenness a social festive vice, apt, beyond any vice that can be mentioned, to draw in others by the example. The drinker collects his circle, the circle naturally spreads; of those who are drawn within it, may become corrupters and centres of sets and circles of their own—every one countenancing, and perhaps emulating the rest, till a whole neighborhood is infected from the contagion of a single example.—*Ib.*

THE

FREEMASONS'

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GRAND LODGE OF HAMBURGH AND AFRICAN LODGES.

WE give below an interesting and ably drawn report on the subject of colored Masons and African Lodges, from the proceedings of the Grand Lodge of Hamburgh of the 6th May, 1858, together with the comments thereon by the committee of correspondence of the Grand Lodge of New York. It presents the strongest argument on the negro-side of the question we have met with, though the writer of the report was manifestly either not well informed or was wholly indifferent to the relations which the colored race in this country sustain to the white population. In England, or Holland, or wherever else the social equality of the races is recognized, the argument would be irresistible. But no such equality is here admitted; or at least not to any very considerable extent. The black is here held to be the inferior race, and qualified neither by nature or habits to become the companion and equal of the white man. Without stopping to inquire whether this be just or otherwise, it may be safely assumed that it is the fixed and unalterable sentiment of the people of this country; and all attempts to change it—to debase the white or to elevate the black race to a common level of equality, are as futile as would be an attempt to change any fixed law of nature. The thing can never be accomplished through any agency less powerful than the hand of Him who created all races of men. Call it prejudice or anything else, the fact is undeniable and unalterable. Were it expedient, therefore, to authorize the establishment of colored Lodges among us—even in the northern States, where the black race may be supposed to be as favorably considered as elsewhere in the country—there never could be any common sympathy or fraternal intercourse between them and the Lodges of their white brethren. They would be strangers to each other, though members of the same household. It is so in all the relations of society—in business, in schools, in churches, in religion. The two races are not, and cannot be brought together in equality anywhere, or under any circumstances, whether social, political, masonic, or religious. And if any of our Brethren in this country or elsewhere have succeeded in reasoning themselves into a different opinion, and hope to force it to a consummation, by removing the barriers to their admission and equality in our Lodges, we beg to suggest, in all frankness, and with due respect for their philanthropic sympathies, that the sooner they give up such expectations, the better it will be for all the parties interested.

The propriety of recognizing the so called colored Lodges in this country, and which, it should appear, have petitioned the Grand Lodge of Hamburgh for recognition, is a matter which is at once set at rest by the fact, that all such Lodges, if they exist at all, (as they doubtless do, and in considerable numbers,) are unlawful, and therefore unrecognizable bodies. There is not a masonically lawful Lodge of colored Masons in the United States, nor are there probably colored Masons enough in the country to form one,—Masons we mean, of course, who have been regularly admitted to the Institution according to the recognized forms and laws of Masonry. There are therefore no colored Lodges, and with the exception of a very few colored men, who have been made Masons in foreign countries, no colored Masons, which the Grand Lodge of Hamburgh, nor any other Grand Lodge in Europe, can recognize as Masonic bodies, without trampling under foot, not only their own solemn engagements, but those fundamental laws which underlie the whole superstructure of Masonry. The question of recognition therefore, as applied to the so-called colored Lodges in this country, is not a debatable one. It is not one that any Grand Lodge, having the facts before it, can for a moment entertain; and it is to be presumed that the Grand Lodge of Hamburgh, when more correctly informed as to the true condition of the case, will at once dismiss the subject. The report, above referred to, is as follows :—

> "The Grand Lodge of Hamburgh, beg leave to submit to the consideration of those sister Grand Lodges in Europe, more intimately connected with a matter of general importance, requesting them to report their opinion what action in relation thereto, might be necessary to be taken, and which at the same time might be calculated to meet the approbation of a majority of them. There exists in some of the States of N. America, besides the Lodges at Hayti, many independent Lodges of colored people, (negroes, mulattoes, &c,) as, for instance, in Massachusetts, New York, Pennsylvania, Ohio, New Jersey, Maryland, &c. They are united under Grand Lodges under the jurisdiction of a National Grand Lodge of America. We know little about them, because they are declared by the North American Grand Lodges as clandestine Lodges, and all Masonic intercourse with them is strictly forbidden. Their origin is unknown. The African Lodge at Boston, insists upon having obtained its charter from the Grand Lodge of England; this is, however, doubtful. According to an assertion of some of our German brethren, who have, free from prejudice, visited negro Lodges in New York, they could find nothing tending to prevent them from pronouncing these Lodges just and perfect. In North America, however, in the land of boasted liberty, a negro or mulatto, in short, any person in whose veins a single drop of colored blood runs,—be he twice as righteous, honest, well educated, talented and scientific, is considered an outcast, and all intercourse with such person is regarded as a disgrace. The prejudice against colored people, even in those States not counted as slave States, and where none but free negroes live, as for instance in the State of New York, is of such a nature, that no white person would sit down with a negro at the same table, or travel with one in the same stage. That even our American brethren are not free from this prejudice, is a fact well known and deeply to be regretted. In the transactions of the Grand Lodge of New York, (Willard,) for 1855, the question whether colored persons could be admitted as Masons, was regarded as a monstrous proposition, and unworthy of discussion.

> At the Masonic Convention, in Paris, in 1855, Bro. Cummings, representative of Washington, insinuated that the European Lodges, in consideration of the condition in America, might be induced not to admit negroes; this insinuation was, however, rejected. Under these prejudicial circumstances on the part of the North American Grand Lodges, it is impossible to avoid the conclusion that colored Lodges and colored Grand Lodges never will be recognized by them. But are the Grand Lodges of Europe, where such prejudices are unknown, thereby bound to deny the legitimacy of a great number of otherwise just and lawful Lodges, and to refuse their brethren admittance into our Lodges because they are of a darker color? The fact that a Grand Lodge of a negro State—that of Hayti, with its Subordinates—has been recognized by most of the European Grand Lodges, as a legal Grand Lodge, and that its representative at the Masonic Convention at Paris has been accredited, and furthermore and in particular, the fact that this Grand Lodge is enumerated as such on the list of Prussian Grand Lodges, is sufficient proof that such a prejudice has no existence in European Grand Lodges. The Grand Lodge of another negro State, that of the Republic of Liberia, in Africa, although too young yet and too little known, may, in the course of time, rely upon being recognized by the European Grand Lodges as well as that of Hayti. As to the Grand Lodges and their Subordinates of colored people, the Noith American Grand Lodges might appeal to a monopoly, according to which only one Grand Lodge can legally exist in one and the same State; and no Lodge can legally exist in such State without the sanction of the Grand Lodge thereof. This monopoly has been created by common consent, and is not founded, as, for instance, in Prussia, on a demand of the government. The Grand Lodge of Hamburgh, in consequence of having been regardless of this monopoly, as far as it concerns German Lodges, came in conflict with them. On this ground the right of discussing the propriety of such monopoly might to the Grand Lodge of Hamburgh be denied; bnt here it must he premised that this action of the Grand Lodge at Hamburgh has only reference to such Lodges, which, if they had been disposed to join the Grand Lodge of the State, would, undoubtedly, have been rejected by the same on the supposition that the members of such Lodges were unfit for reception. When American Lodges, in respect to a general prejudice prevailing there, deem it proper to reject colored persons; when they refuse

members of colored Lodges admittance, forbidding at the same time all Masonic intercourse with them, they may, politically, be in the right, but not masonically, and cannot expect European Lodges to agree with them on this point. The connection of Europe with other parts of the world, increasing from year to year, demands a discussion of this question, which ere long, may be submitted to the consideration of each European Lodge, in particular to Lodges in seaports and in Germany, but to the Lodges at Hamburgh. The Grand Lodge at Hamburgh will, at its next convention, make this question the topic of deliberation, relying thereby upon the support of its sister Grand Lodges, desiring them to communicate their views and intentions in respect to the recognition of the Grand Lodge of the Republic of Liberia, in Africa, but *in particular in respect to the Lodges and Grand Lodges of colored people, pronounced by the American Grand Lodges to be clandestine.*"

There are some features of this report that are very singular, and would be unacountable, but for the fact that a Mason from Hamburgh is unknown in America, and he will continue to be a stranger in this land of charities and Masonic benevolence so long as that unwise body on the continent of Europe, which bears that name, shall presist in the support and countenance of its Subordinates in this jurisdiction. Speaking of the negro "Lodges," this report says: "*Their origin is unknown.* The African Lodge at Boston insists upon having obtained its charter from the Grand Lodge of England; this is, however, doubtful. According to an *assertion* of some of our German brethren, *who have, free of prejudice, visited negro Lodges in New York, they could find nothing tending to prevent them to pronounce these Lodges just and perfect.*" In the first place, has the Grand Lodge of Hamburgh ever been appealed to by these negro Lodges to recognize them? Not at all; Hamburgh will not so pretend. What business, then, has that body to be meddling with this matter? More than three thousand miles away! None whatever. Do they know of the rejection of a colored individual by one of our Lodges? Do they know, or have they been informed of the exclusion of a single member of a "colored Lodge" from the doors of a white man's Lodge? Has it been intimated to Hamburgh that all intercourse with colored Masons has been forbidden? We present these questions only to show the inconsistency of the pretensions of Hamburgh. And these are the grounds upon which it goes out to the Grand Lodges of Europe with an earnest appeal for the recognition of colored Lodges in this country. And yet, strange as it may appear, there is not the slightest proof—there is not the shadow of evidence, that we are obnoxious to one of these charges. And yet, Hamburgh asks the Grand Lodges of Europe to recognize these bodies, when it declares their origin is "unknown," and their pretensions "doubtful." Some of the "German Brethren" have visited these negro Lodges in New York! We respectfully submit that the Grand Lodge of Hamburgh is mistaken in this particular. No German *Brother* has ever visited one of these Lodges. Such a thing cannot be done—for the moment a Mason enters the portals of such a body in *New York*, in the character of a Mason, his panoply of "Brother" departs from him. There may be, and doubtless have been, white persons, perhaps Germans, who have visited negro assemblages which were called by the negroes themselves "Masonic Lodges;" but these assemblages bear about the same affinity to a Masonic Lodge that a negro clam-bake would bear to the Diet of Worms! None but irregular, clandestine or expelled Masons visit these bodies of Masons; the Mason in good standing who should visit one of these bodies would subject himself to expulsion, and would be expelled as soon as the subject could be brought before his Lodge—not so much because the body is made up of colored men, though this would cause a suspicion of his orthodoxy, but because there is not, and never has been, a negro Lodge of Masons, in the State of New York, deriving authority from a regular Grand Lodge. A moment's reflection will convince any Mason that such a body cannot be visited without a violation of the most solemn obligations.

The Grand Lodges of Europe are supposed to be without prejudice to the colored race, and are therefore asked to recognize these bodies! Extravagant credulity! Can it be possible that Hamburgh believes the other Grand Lodges of Europe will recognize negro Lodges and Grand Lodges *solely* because their members have dark skins? This idea presupposes an affection for the colored race on the part of the European Grand Lodges which would trample upon Masonic obligations to be gratified. Those bodies cannot commit, nor permit their members to commit so great a crime. There must be some other evidences furnished those Grand Lodges of the regularity of these negro Lodges before they will acknowledge them; and when they come to seek for this evidence it will be entirely wanting.

ITINERANT BEGGARS AND IMPOSTORS.

The following letter is from a reliable source, and presents to our readers two specimens of the average character of the innumerable company of vagrants, of all colors and tongues known among men, whose sole occupation consists in travelling about the country as Masonic beggars; and who, it is undoubtedly true, are driving a good business and making a comfortable living out of the credulity and missapplied sympathy of the Brethren. They are generally "good liars," and hence it frequently requires acuteness and pains to detect and expose their real characters. Neither time nor pains however should be spared in detecting and exposing them, for they are literally robbing the Lodges of those means of relief which belong to, and are so much needed by, the deserving poor of our own household.

The negro mentioned by our correspondent was not only an impostor, but had probably himself endorsed his own diploma with what he intended should be the name of the Grand Secretary of New York, *but is not.* No more reliance, however, is to be placed on the papers presented by these persons than on their words. The only safe way is to have nothing to do with them,—at least not to give them any aid, except on better evidence of their worthiness; and in no case to give them *money.* Where the evidence of their deserving aid is sufficiently strong to warrant it, satisfy their hunger and *pay* their passage to their place of destination;

but be sure and pay it *for them,* and see them off, or you will be very likely to find them the next morning, as in the first case mentioned by our correspondent, drunk about the streets, or else in the hands of the police.

There is another class of vagrants roaming about among the Lodges, who are not less to be deprecated than the foregoing, namely, *Masonic* (?) *book pedlars.* Of the two, indeed, we think the former the most respectable and less dangerous, for they simply take your money and leave you nothing to regret but its loss, which is temporary ; while the latter, not content in taking your money, leave behind them that which too often proves to be a source of trouble and dissension to the Lodge or Brethren patronizing them. Their false teachings are far more to be deprecated and feared than the beggar's lies. Too lazy to work for an honest living, they manage to get initiated in some Lodge where they are not known, and then start out as professional cheats, and pedlars of worthless wares. Scarcely a week passes that we do not receive letters of inquiry concerning vagrants of this description, who have succeeded in swindling some Brother out of a year's subscription, or the price of a book, under the promise of sending the work to the address of the purchaser on his return home ; but which promise he forgets to redeem. The way to get rid of this class of knaves, who are a disgrace to our Institution, is to turn a deaf ear to their lying appeals, and commend them to a more honest employment, as a means of avoiding the jail :—

Worcester, November 10th, 1859.

C. W. Moore, Esq.

Dear Sir and Bro.—As chairman of the Relief Committee of our (Montacute) Lodge, I am instructed to inform you, that an individual who gave his name as Thomas Clemens, a foreigner, and claiming to be a Mason in good and regular standing in Philadelphia, came here two weeks ago last Saturday, with his wife, and succeeded in obtaining from our committee "aid and comfort" till Monday morning. I was absent at the time, but the other members of the committee, though not fully satisfied that the man was worthy,—though evidently a Mason,—concluded to provide him and wife with board and lodging till Monday. Monday morning they found the fellow very drunk, and badly bruised,—having been engaged in a disgraceful fight the day previous. When he arrived here, he stated that himself and wife had walked most of the way from Philadelphia to Worcester, in pursuit of work. He said that he had recently been burnt out in P. and lost all his property. He is a shoemaker by trade and was *en route* for Lynn. He is a middle aged man, say forty—about 5 feet 8 inches high, and rather slim. His wife has been severely burnt, undoubtedly, as she carries the marks on her face.

Last Wednesday, a *negro,* who gave his name as Thomas A. Davis, called on us, soliciting aid. He says he is a "minister of the Gospel" and has preached for the last year in Baxtertown, (New Hamburg) N. Y. He claimed to be a Mason, hailing from Halifax, where he says he had lived till a year ago. He had his Masonic diploma from the Lodge there, by which I learned that he was "introduced" in May 1856, and received his third degree in June following. This diploma was endorsed as genuine by James L. Austin, Grand Secretary of New York, under date of Sept. 1859. He represented to us that he was on his way home to Baxtertown, but was out of money. I questioned him closely as to the time when he left home, where he had been, his object in leaving home, &c. and very soon satisfied myself that he was not telling the truth. I will not bore you with details,—suffice it to say that I subsequently proved him to be a liar and a swindler—all of which he confessed. He had obtained two dollars from Bro. Asa Walker, of Morning Star Lodge, which I made him restore, just as he was leaving for New York Wednesday night. He begged that I would not expose him, on account of his "ministerial character." I found him at the depot with Bro. Walker, and called an officer to arrest him, but he plead so earnestly for his "ministerial character" and his family, that I concluded to let him go.

Yours, fraternally,

G. W. Bentley.

THE ANCIENT GUILDS.

In the work entitled the "Progresses, &c. of King James the First," is a curious dramatic production, published from a copy preserved in the Bodleian Library, and called The Triumphes of Re-united Britania. It was "performed at the cost and charges of the Right Worshipful Company of the Merchant-tailors, in honor of Sir Leonard Holliday, Knight, to solemnize his entrance as Lorde Mayor of the City of London, on Tuesday the 29th of October 1605," and "devised and written by A. Mundy, Cittizen and Draper of London." In the reign of James I. there were in London twelve guilds, fraternities or companies, composed of as many trades, of which that of the "Merchant taylors" was one. As is well known, these societies were governed by a Master and Wardens; were called Brotherhoods and conducted their proceedings without publicity. They enjoyed corporate and, it may have been, exclusive privileges. Nobles and the learned were enrolled among their members, probably as patrons or as a mark of honor. The article in question is of considerable length—too long for our space, or we might be tempted to give it entire, as it contains many things that would interest the Masonic reader. The following verses we copy for his gratification :

* * * * * * *

"When they were first a guilde, and bare the stile
Of Taylors, and of Armorers beside
Of the linnen armorie : for no little while
Were they so knowne, and daily did provide
These coats of arms that quaild our fre-men's pride.
    When England's bent-bow and the grey-goos wing
    Our many victoreis abroad did sing."

* * * * * * *

"To build this body on a stronger frame,
Richard the Second gave authoritie

A Myster and four Keepers they should name,
And full elect to sway their mysterie;
Granting them power to have a Lyverie,
And hold a Feast on Saint John Baptist day,
Yearelie for ever as they do and may."

* * * * * * *

"To fortifie a worke so well begun,
Henrie the Fourth did liberally create
(Beside the former favors to them doone,)
Their Guilde a Brotherhood incorporate,
And thought it no disgrace to his high State
To weare the clothing of the Companie,
A most Majestike Royall courtesie."

* * * * * * *

"Thus long a Myster and four Keepers stood,
Till my fourth Edward changde the Keeper's name
To Warden, for the strength of brotherhood,
And thus at first Myster and Wardens came."

* * * * * * *

"And for they traded, as no men did more,
With forren Realmes, by clothes and merchandize;
Returning hither other countries' store,
Of what might best be our commodities;
Henry the Seventh, a gracious King and wise,
To Merchant-taylors did exchange their name;
Since when, with credite, they have kept the same."

* * * * * * *

"I finde recorded in my register,
Seaven Kings have honor'd this Society;
Fourteene great Dukes did willingly prefer
Their love and kindnesse to this Company;
Three score eight Lords declarde like amitie,
Tearming themselves all Brethren of this Band,
The verie worthiest Lordes in all the land."

* * * * * * *

"Three Dukes, three Earles, foure Lords of noble name,
All in one yeare did ioyne in Brotherhood:
I find beside great Lords from France there came,
To hold like league, and to do them any good;
Yet no imbasing to their height in bloud:
For they accounted honor then most hie,
When it was held up by communitie."

* * * * * * *

"Of Bishops, Knights, and Deanes, to those before
(Not spoke in vaunt, or any spirit of pride)
My records could affoord as many more,
All Brethren Merchant-taylors signified,
That liv'de in love with them; and, when they dide,
Left me their names to aftertimes to tell;
Thus then they did, and thought it good and well."

* * * * * * *

Now in behalfe of that Societie,
Whereof thou bear'st a loving brother's name,
What hath been done this day to dignifie,
They pray thee kindly to accept the same;
More circumstance I shall not need to frame,
But from the Merchant-taylors this I say,
They wish all good to LEONARD HOLLIDAY."

* * * * * * *

"King James gratified the Company with his presence in 1607, but did not accept of their freedom, being already a Cordwainer; his son Henry however did, with a crowd of Courtiers."

The "Three Dukes, three Earles, foure Lordes of noble name," joined the Brotherhood in 1390, and were "Edward Duke of Yorke, Thomas Duke of Glocester, Henry Duke of Hereford, and Earle of Derby, who was afterwards King Henry the Fourth, Edward Earle of Rutland, Thomas Earle of Warwick, John Holland Earle of Huntington, John Lord Ros, Rafe Lord Nevill, Thomas Lord Furnivall, Reignald Lord Gray of Rithin."

The work from which we have copied above, informs us that on the 9th of April 1606, "the Company of Apothecaries was incorporated by King James with that of the Grocers', which not answering their expectation, they were separated, and the Apothecaries, by letters patent of the said King, 6th December 1617, were incorporated by the appellation of the Master, Wardens, and Society of the Art and Mystery of Apothecaries of the City of London, at which time the masters or shop-keepers of the trade, within this City and suburbs, only amounted to one hundred and four."

THE TESTIMONIAL TO THE RICHMOND COMMANDERY.

OUR readers will recollect that in August last, we announced the presentation of an elegant service of plate to the Richmond Commandery, by the Boston Encampment, as a testimonial of "their grateful feelings to their Brothers of Richmond for the eminent courtesies and unbounded hospitality toward their Brother Knights of the De Molay Encampment," and at the same time gave the beautiful letter accompanying the present. We have now the satisfaction to lay before our readers the equally beautiful and hearty response to that letter:—

Richmond, Va., Oct., 1859.

At a meeting of our Commandery, Sir Jos. Mayo announced the reception of a package for Richmond Commandery. It was ordered to be produced, and on being opened amid the profoundest silence, and almost painful curiosity, there was revealed to our peering eyes, a beautiful black walnut case, enclosing a magnificent service of silver, exquisitely wrought, and suitably engraved, which your Knightly courtesy laid upon our altar.

We cannot forbear to speak of their appropriate conception, costliness, and imposing appearance, a work completed agreeably to the designs of the wisdom, strength and beauty that characterize all your undertakings.

In this testimonial you have extravagantly illustrated, that while the "physical temperature of the North may be frigid and congealing," Masonry, under God, has at least infused into your hearts, as much generous sympathy and noble impulse as ever characterized mankind. Your compliment to Richmond Commandery for the reception of your Brethren of De Molay Encampment, in May last, we can hardly conceive as merited, and assure you, that any indebtedness incurred, is more than shared by your Virginia Brethren, in the sincere pleasure of their entertainment, and esteem it a sufficient reward for our humble efforts, to have any evidence of your appreciation of them, or to be regarded as in any way contributing to the illustration of the principles of our Institution.

We truly reciprocate your pleasure at the formation of a "link of friendship, never to rust or be broken," and we echo as a watch-word in our Council, "no Mason or Dixon's line, to limit the exercise of Masonic virtues, or hinder, by even a shadowy line, the interchange of Brotherly courtesies."

As feebly expressing the sense of our Commandery, the undersigned beg to append their action, and to subscribe themselves

Most truly and fraternally yours,
Jos. Mayo.
F. J. Boggs.
Wm. C. Isaacs.
R. O. Harkins.
John F. Reguaalt.
Wm. Allen.

At a regular meeting of Richmond Commandery, No. 2, held on the 26th Sept. 1859, the following preamble and resolutions were adopted :—

Whereas, this Commandery has received from the Boston Encampment, a most costly and magnificent service of silver, handsomely wrought with appropriate Masonic and complimentary inscriptions, as a testimony of their Knightly regard and high appreciation of our reception of their Brethren Sir Knights of the De Molay Encampment, Therefore

Resolved, That, while we cherish with the liveliest and happiest recollections, the greeting of our visiting Sir Knights in May last, and hail it as one of the sweet, bright spots of our Knightly history, not wanting symbols to impress our hearts with the elevated delight and strong cords of brotherly love, characteristic of the occasion, we were wholly unprepared for this complimentary notice in a tangible and impassible embodiment of the noble and generous impulses of our Brethren of the Boston Encampment.

Resolved, That in the reception of this precious testimonial, while we fear they have estimated too highly our endeavors to give a Knightly greeting to their Brethren Sir Knights of the De Molay Encampment, we beg to assure them of our profound thanks for the superb service received, and which we shall always regard as a testimonial of their Brotherly love for their Sister Encampment and kindly courtesy to us.

Resolved, That the service and case be placed under safe and responsible surveillance, and on all occasions of its use, with a health to the friends and associations suggested by them.

SANDWICH ISLANDS.

A correspondent at Honolulu, under date Oct. 1st, writes as follows :— "Masonry here, and I suppose elsewhere also, is like some revolving lights, having their regular period of greatest brightness, ordinary and least. We are just now, perhaps, suffering from the reaction of the excitement incident to the reconciliation, jollification and shaking of hands between the two Lodges, which, for so many years have stood in antagonism to each other.

The W. Master of our Lodge (Hawiian), H. F. Poor, died a few months ago, in the bloom of youth and in the midst of his usefulness, leaving a wife and two children to mourn his loss. As he was a native of Boston, and as his parents are still living and doing business there, it was thought that it might be consoling to them in their sorrow to know the esteem in which their son was held while living, and the deference paid to his memory. We therefore respectfully request, that you will insert the enclosed "in memoriam," in your Magazine. Brother Poor was buried Masonically by our Lodge, and the last rays of the setting sun played hopefully over the evergreens and flowers which adorned the coffin and descended with it into the grave. It has been my lot to witness many Masonic funerals, but never one so saddening in its effects, or so impressive in its performance.

TOUCHES ON THE TRESTLE-BOARD—NO. 21.

CURIOUS DOCUMENT—CONTINUED.

A. "The Society of Freemasons, or Order of Brethren, enrolled in the mysteries of St. John, neither derives its origin from the Knights Templars, nor from any other Order of ecclesiastical or secular Knights; nor is it connected with one or the other; neither directly nor by any intermediate bond have they had any, even the least, communion. They are more ancient than all Orders of this kind of Knights, whether in Palestine, Greece or any part of the Roman Empire. They existed before the time of the Holy Wars in Palestine, when the above named Knights first appeared; and it is plain and well known to us from various memorials of antiquity duly attested, that even from that time, when at first a few adepts on account of the various sects of Christian ethology were imbued with the true doctrine of ethics and with a sound interpretation of mysteries (arcanorum) separated themselves as a class from the multitude, this society commenced. At that time learned and enlightened men,—those true Christians very little infected with the errors of paganism—reflecting that by impure religion, schism, want of peace, tolerance and charity, horrid wars were declared—bound themselves under the most solemn oath by which they might better and more purely preserve the moral and religious principles implanted in the minds of men; and then they devoted themselves to this object, whereby more and more the true light might be brought out of darkness, be profitable to subdue superstitions through the pursuit of all the virtues of peace and humanity, and so become permanent among mankind. With these auspicious omens the masters of this communion were called the holy Brothers of John, applying to themselves the example and imitation of John the Baptist, who was the precursor of the coming Light, and the first among the light bearing Martyrs; for indeed doctors and scribes, agreeably to the customs of those times, were denominated Masters, from their collecting and choosing their fellow-laborers from the best and most skillful of their disciples, whence came the appellation, fellows, (socii) although other persons who were collected but not chosen, after the manner of the Hebrews, Greek and Romans were designated only by the name of disciples.

B. Our association, as formerly, so now, consists of three degrees, disciples, fellows (socii) and masters; the last, masters, consist of Elect Masters and Supreme Masters. But all societies or fraternities so called, which admit more or different denominations and have subdivisions and claim another origin, mingling politics and ecclesiastical matters in their work, swearing hatred, and envious of others, with whatever titles of being Freemasons, or of being enrolled as a Brotherhood of St. John, they may offer themselves to the world, and make solemn protestation, yet they belong not to our Order, but are schismatics, and ought to be expelled and ejected from it.

Γ. Among the teachers and masters of this Order, who pursued Mathematics, Astronomy, and other branches of knowledge after their dispersion in different parts of the world, a mutual correspondence of doctrine and light was kept up, by which it came to pass that from those Elect Masters, they began to choose one for a ruler, who, as it were, excelled all others in virtue and could be venerated as Supreme Elect Master, being known to Elect Masters alone, and who might be regarded at the same time as the visible and invisible head and chief of the whole association; in the same manner, as at this day by one consent, the Supreme Master and Patriarch, though indeed known to few, yet in fact does exist.

Therefore these things having been premised and from a heap of very ancient parchments and writings the Order having been compared with the sacred documents of the authority of the Patriarch and committed to the trust and fidelity of our future ruler and his successor, and being fortified by the authority of our most illustrious Patriarch, we have decreed and ordered.

Δ. The government of our society, and the way and manner in which the rays of the fiery light are brought down and applied to the enlightening of the Brethren, as they are in the profane world, belong to the Supreme Elect Masters. They should watch and take care, that no members of any State or Order should ever attempt any thing against the true principles of our Society; for the defence of the Society and the preservation and protection of its well-being rest upon its leaders; and if adversity should come upon our Fraternity, they should defend it by the devotion of their fortunes, and the peril of their lives, against all aggressors on the Institution, as often and wherever it may occur.

E. It has by no means appeared to us, that this association of Brethren was known before the year 1440 before Christ by any other denomination than that of the Brethren of John. Then indeed for the first time it seems to us, the Fraternity of Freemasons began to be so called, especially within Valencia, in Flanders; at which time in other parts of Hannoniae by the help and wealth of these Brothers they began to build hospitals, and cure the destitute who suffered from that evil, called St. Anthony's fire.

Z. Although in conferring charity we pay no attention to the religion or country of the applicant, yet we deem it necessary and also safe, not to admit to the Order any but those, who in the assemblies of the profane and obscure acknowledge themselves to be Christians. In making our inquiries and instituting examinations of those who offer themselves for initiation in the first degree, there are no torments of the body, but only such trials are made, and such proofs, as are necessary to ascertain the talents and disposition of the candidate.

H. Among the duties which are specified and enjoined by a solemn obligation, fidelity and obedience to our secular and legally authorized rulers are enumerated.

θ. The principles of our actions and every requirement to which our endeavors and labors tend, may be enunciated in the precepts: Love and esteem all men as brothers and neighbors; Give to GOD the things which are GOD's and to the emperor the things which are the emperor's.

I. All the secrets and mysteries, which our efforts are so strenuous in keeping concealed, are subservient to one lofty object, to do acts of charity without ostentation and without disturbance to carry out our principles agreeably to the end of our institution.

K. Yearly we celebrate the memory of St. John, the precursor of Christ and the patron of our Order.

Λ. These and other ceremonies suitable to the institution, while they are performed in a meeting of the Brethren by signs or words or in other ways, are nevertheless very far removed from the rites of the Church.

M. He alone is reputed a Brother of the Fraternity of John or a Freemason, who in a lawful manner under the help and government of some Elect Master, seven Brethren at the least assisting, has been initiated into our mysteries and has been duly prepared with tokens and tesseras, such as the other Brethren use to prove his adoption. In which tokens and words those things are embraced, which are used by initiates in the Lodge of Edinborough and likewise are in use in Hamburgh, Rotterdam, Mediobergensi, and also established in Venice, whose services and labors, although regulated in the manner of the Scots, yet in that, which respects their origin, purpose and institution, differ not from those which we practise.

N. While our Fraternity has only one and general head, yet different officers, and appears to be ruled by various Masters, according to the state or need of various countries and kingdoms, yet nothing more is necessary than a certain conformity of those scattered throughout the world like a body composed of many members, so that a correspondence by messengers and letters may be kept up in all places fit for our institution and its doctrines. On which account these present letters testifying the nature and character of our Fraternity are sent to all and each of the societies (collegia) of the Order, which to this day exist.

Therefore, for the above mentioned causes, these letters have been duly prepared, exemplified by our nineteen signatures of the same uniform tenor, and confirmed by our subscriptions and seals. Dated at Cologne (Coloniae Agrippinae ad Rhenum) and in the year One thousand, five hundred and thirtyfive, on the twentyfourth day of June, according to the Christian æra, inscribed.

Harmanus +. Carlton. Jo. Bruce. Fr. V. Upna. Cornelis Banning. De Colligni. Virieux. Johan Schroeder.} Hofman, 1535. Jcobus Prepositus. A. Nobel. Ignatius Del La Torre. Doria. Jacob Uttenhove. Falck. Niclaes va. Noot. Philippus Melanthon. Huyssen. Wormer Abel.

I. H. S.

MASONIC PRESENTATION.*

We have received through the kindness of a friend, a copy of an address which accompanied a handsome tea service, presented to our esteemed friend and worthy Brother, Rob. Gowan, Esq., by the Freemasons of Fredericton, on Wednesday evening last, together with the reply. A friend who was present has handed us a brief sketch of the proceedings. At half-past 8 o'clock, the brethren and their guests, numbering upwards of four hundred ladies and gentlemen, assembled at the Masonic Hall, where every requisite preparation had been made. Brother Robert Gowan and lady, accompanied by Brothers Dow, Stubs, Richards, McPherson, Brayley and others entered the Hall—the brethren forming a double line and the band playing the Freemasons' March—and were escorted to chairs on the platform, when Brother H. Dow, in his usual happy manner read the address, the brethren all standing in full uniform—to which Bro. Gowan made a suitable reply. At this time the Hall presented a very fine appearance. At the conclusion of the address and reply, Bro. Gowan and lady retired to the anteroom, where they received the congratulations of the brethren, after which there was a grand rush to the refreshment tables, spread in the basement story of the Hall, where there was everything that heart could wish, which all present did ample justice to. After supper symptoms of a strong inclination to return to the Hall upstairs were manifested, of which practical evidence was soon given. Dancing was speedily commenced and kept up with much spirit to the very excellent music of the Freemasons' Band until early morn, when the party broke up, every one well pleased with the way in which the affair was managed.

ADDRESS.

Brother Robert Gowan,—We the undersigned Freemasons of the City of Fredericton and vicinity, have long felt the very great debt of gratitude which we owe to you for the disinterested zeal and self-sacrificing devotion which you have on all occasions exhibited in advancing the interests of our fraternity in this city.

We remember days gone by when we were a feeble band—when our influence was exceedingly small, and when our knowledge of the mysteries of our beloved Order was very limited. Then it was that we required advice and instruction. Then it was that we needed the knowledge and counsel of some Brother whose heart was engaged in carrying into practical operation the benevolent and fraternal purposes of our organization at such a period. Brother Gowan—you gave us your aid, and for a period of fifteen years and upward, we have as Lodges and as private members of the Mystic Tie experienced from you the valuable assistance which has been the means of placing us in that influential and prosperous position which we rejoice to say we occupy at the present time.

We assure you that we shall with our latest recollections dwell with gratitude upon the name of our highly esteemed Brother Gowan; and now may we beg that you will add to the other favors already conferred on us by accepting this service as a small tribute of the estimation in which you are held by your Brethren in this City and vicinity.

It is our sincere prayer and we ardently hope and trust, that the Great Architect of the Universe may long continue to spare you to your family and to us—that every blessing, temporal and spiritual, may be yours; and with the best wishes for your future welfare, and for the welfare of Mrs. Gowan,

We are, dear Brother, yours very fraternally,

George Todd, John W. Brayley, John Richards, John B. Morrill, James Nisbit, and 56 others.

REPLY.

Brethren,—It is exceedingly difficult for one who feels that he has no just claim to the eulogiums contained in your address, to make a suitable acknowledgment.

The assistance, which I have been able to give to the Masonic Bodies in this City, has been to me a positive source of pleasure, for it was a labor of love.

Prostrated as the Masonic Institution had been by the popular delusion of antimasonry, I in common with older Masons, felt that many years must elapse ere the benevolent spirit of that Institution would be duly appreciated; but we never for an instant doubted, that the truth would ultimately prevail and the malice of our persecutors be defeated.

In 1827 there were thirteen Blue Lodges in New Brunswick spread over the whole Province. In 1830 only two. Saint John alone retained its Masonic vitality.

Slowly the people began to question that allegation of our enemies, that "Masonry was an organization whose design it was to subvert all Religion and all Government;" and the doubt once entertained in the public mind steadily increased until the conviction came, that antimasonry in its fanciful delineation of our Fraternity, had presented its own hideous portrait with a false inscription.

In 1845, the Lodges had increased to six, and at this moment there are upwards of twentyfive in full operation.

Believing, as I have always done, that Freemasonry has for its object the welfare and happiness of the human race; subordinate only to Religion in uniting men into one common band or Society of Brothers, and capable of attaining that end, even where religion will fail; I deserved neither applause nor reward for aiding you so far as I could in restoring our venerable and venerated Order to its true position in Society. You, my Brethren, have been pleased to think differently, and have this day shown that neither wealth nor rank nor fame, are considered in the dispensation of Masonic favors.

The testimonial of your kindness and generosity, which you have now presented to me, will show to those of my family to whom it may descend after I shall have passed away, that their relative was not thought unworthy of the esteem of his Brethren.

But the address by which it is accompanied, is to *me* of much great value, because it breathes the pure spirit of Brotherly love and affection, that solid foundation upon which the whole edifice of Masonry is erected.

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*From the Western Recorder, Carleton, St. John, N. B.

True to the spirit of our Order you do not forget that sex to whom we are indebted for countless blessings.

One hundred and forty years ago our London Brethren sang (no doubt with all the honors.)

"No mortal can more
The Ladies adore
Than a Free and accepted Mason,"

and every true Mason finds an echo to the sentiment in his innermost soul.

For your kind allusion to Mrs. Gowan, the grand daughter, the daughter, and the wife of a Mason, and who is therefore herself almost a Mason, I most sincerely thank you in her name.

For your kindness towards myself, I cannot find language to express my feelings as I desire. But this at least I may assure you, that, while the Supreme Architect of the Universe may be pleased to leave me amongst you, it shall be my unvarying aim to assist you at all times and by all means in my power, in inculcating the pure principles of our Order, in securing peace and harmony amongst ourselves, and in maintaining in their integrity those mystical forms and ceremonies, by the help of which we speak an universal language, and carry a passport to every country and people on the face of the earth.

ROBERT GOWAN.

The inscription on the different articles in addition to various Masonic emblems is as follows:—

Presented to Bro. R Gowan by the Freemasons of Fredericton as a mark of esteem. September, 1859.

THE CELEBRATION AT EFFINGHAM.

We were obliged for want of space to conclude the notice of the interesting celebration at Effingham, N. H., in August last, with the abstract furnished us of the address delivered on the occasion by Dr. Sanders, hoping that we might, the present month, find it convenient to spare the necessary room for an account of some at least of the many pleasant things said and sung at the banquet which followed the oration, but this, for the reason suggested, we shall not be able to do, and must therefore content ourselves by giving the following poem spoken by Br. Shillaber, *alias* Mrs. Partington, at the table:—

When I first donned my apron and went out to work,
I vowed to myself that no labor I'd shirk—
My square I'd apply to a practical test
Of mankind at large—the bad and the best;
The level I'd use, the finish to scan
Of that mighty fabric, the sovereign Man—
Or the sovereign Woman, just as it might be,
Whom I should on my mission professional see.

The first one I met was a millionaire proud,
Who turned up his nose at the low, vulgar crowd—
Who hadn't a pleasant or good natured word
For one of the common and hard working herd;

So made up of money, he chinked as he trod,
A high priest of worship where Mammon was God!
He'd forgotten the time when he first came to town,
With the gait of a boor and the look of a clown—
One shirt in a bundle, tied on to a stick,
And his brogans of ox hide half an inch thick,
His hat of ram beaver, the woolly side out,
His coat of tan broadcloth, full seven-ply stout.
I tried on my square and the level—alas!
They revealed to my gaze the original ass,
And all of his money, and all of his power,
Couldn't hide the long ears of his young grazing hour.

I passed along further, and soon after saw
A mighty big wig in the ways of the law;
Than Blackstone more wise, than Kent more profound,
Than Mansfield more just, than Story more sound;
The square I applied, and he shrunk to a rag
Not half the size of his faded green bag.

Next a merchant I met, with ships on the sea
And a very great credit on change had he;—
He had but to speak and mills came to a stand,
And stocks tumbled down at a wave of his hand.
The square told the story—a griper for gain,
He cared for no brother's confusion or pain;
To pile up his coffers and add to his wealth
Was his governing thought in sickness or health—
His motto, *Get money*—as his pole star he set it—
Honestly?—yes—but at any rate get it.

Next a philanthropist near by me strayed,
On a mission to save the lost and betrayed;—
His heart seemed aglow with sensitive calls
That found their way there through drear prison walls;
Who'd beg for the poor like a stentor all day,
And whose step was an index where misery lay.
The square I put on and straightway descried,
That though proper without 'twas not well inside—
That amid all the snivel there was too much of self,
And love of his kind mixed with love of the pelf.

I saw a great Doctor, as grave as the bird
Whose classical claim to wisdom we've heard,
His head so busied with Hygeian laws
That he didn't know half of the time where he was.
I put on my square—gracious heavens, the fall!
He sunk down at once to nothing at all.
A pair of old saddle bags only remained
And a few empty bottles that drugs had contained!

I'll just mention here, to avoid any fuss—
The Doctor I mean doesn't practice with us.

A politician, loud for his cause—
(A Republican-Democrat I think he was—
Who had brawled through the land for many a year
To prove that he loved his country *so* dear,)—
Next crossed my path—and I put on the square—
When presto! the change that was manifest there!
The patriot vanished, and there in his stead
Was a poor famished figure in blue, white and red.
I lifted the end of the singular pall,
And hope for an office I found under all.

And thus I went on my course here and there,
Applying to all the mystical square.
There were some stood the test, though, good men and true,
But like angel visits they were far-twixt and few.
There were parsons and editors, schoolmen and drones,
There were soldiers and poets and students and crones,
And good work were they whom the square would let pass,
As an ashler hewn, 'mid the 'glomerate mass.

On the head of a fop my square I once tried,
But there was not a thing in it, so I let it slide.

The last that I tried was a popular belle,
Whose dimensions the compasses never could tell;
A rod for a guess their diameter through,
And flounced to the waist in manner most new.
Men marked her approach as she drifted their way
As they might a cart load of runaway hay.
My square I applied—excuse me, don't ask
What I found, the result of my delicate task;
But if you insist—'twas a *skeleton* form,
From which had escaped all attributes warm.

But after all this, to myself then said I,
Suppose on yourself the measure you try.
So said, so I acted—when straightway the test
Showed me warped and deformed far worse than the rest!
There were crooks of Passion and bunches of Sin,
And the line of plain duty wired out and wired in.
Then I this moral formed from my mystical square,
We must take all men pretty much as they are!

So I still keep my square and still try the test,
And live on and love on and hope for the best.

RELICS OF OLDEN TIMES.

The following interesting correspondence sufficiently explains itself, and will be acceptable to those of our readers, who feel any interest in the history of the practices of our Brethren in the early days of the Institution in this country:—

Boston, 14*th Aug*. 1859.

WYZEMAN MARSHALL, Esq., *Master of St. John's Lodge, Boston.*

DEAR SIR—In a private drawer of an old cabinet, which belonged to my father, the late Dr. John Dixwell, and which, since his death, has been in the care of my mother, and very seldom opened, I have lately found four PUNCH LADLES, of similar antique patterns, three of which have inscriptions of presentation to your Lodge, as follows:

"The gift of Thomas Oxnard, Esq., G. Mt. North America, to the first Lodge in Boston, 5749."

"The gift of John Rowe, Master of the first Lodge in Boston, 5749."

"The gift of Hugh McDaniel, D. G. M., to the first Lodge in Boston, G. M, 5749."

My mother has no recollection with regard to them, and no document accompanies them. I am at a loss to account for their presence, except on the supposition, that my father, when Master of your Lodge, took them home for safe keeping, and deposited them in this infrequented place, where they have since remained unnoticed.

Be this as it may, I now beg, through you, to return them to St. John's Lodge, to which I presume they belong, trusting that the temperance movements of late years will have prevented the members from suffering any great inconvenience from their absence, and regretting that they have been so long deprived of objects, which, from their antiquity and associations, may possess peculiar interest for them.

Very respectfully your obedient servant,

J. J. DIXWELL.

[The Lodge having authorized the first three officers to acknowledge the receipt of the foregoing, the following answer was returned by the W. Master, in behalf of the committee]:—

Boston, Nov 7*th*, 1859.

J. J. DIXWELL, Esq.—Your polite favor, covering the return to St. John's Lodge of certain articles of silver, for many years the property of that institution, was duly received; and, in reply, I beg to thank you, in behalf of the Lodge, for your courtesy and kindness.

Your honored father, more than forty years ago, from 1812 to 1817, worthily filled the office of R. W. Master of St. John's Lodge, the oldest institution of its kind in the country. On referring to the records of the past, I find many a deserved tribute paid to the memory of his talents and virtues. Nor are the services of the past forgotten. In the archives of our Lodge is deposited that which will still keep his memory green in our hearts, as one of the good and gifted who have graced the annals of our Order.

Your supposition in regard to the care and disposition of these interesting relics is undoubtedly correct; and your promptness in so readily returning them to their original place of deposit is highly appreciated by the members of the Lodge.

In regard to the temperance movements to which you allude, it is barely possible that St. John's Lodge, which has always striven to be first and foremost in every good work, may have taken an initiatory step in this great modern reform,—and thus, these quaint old relics of the Past, fell into disuse, and were deposited in the cabinet for safe keeping. Certain it is, that, among the cardinal virtues of our Order, Temperance holds, for obvious reasons, a very prominent place.

I hardly need add, that the many associations connected with these mementos of the Past, give them a value in our eyes, far exceeding their intrinsic worth. Be assured, sir, they will be carefully preserved in our archives.

The custom of the present age permits us to honor the patron Saints of our Order, by cherishing the memory of their virtues—we require no other stimulant! Still, he who on Forefathers' Day should drink to the memory of the Pilgrims from a silver bowl brought over in the Mayflower, would surely commit no unpardonable sin, and whether on some festal Anniversary hereafter, the Lodge may deem it judicious to put these ladles to their pristine use, the Records of the future alone can tell.

Again thanking you for your kindly sentiments, and wishing you in behalf of the Lodge every prosperity,

I remain very respectfully
Your obliged friend and fellow-citizen,
Wyzeman Marshall, *for the Committee.*

MASONRY, AS A SYSTEM OF MORAL PHILOSOPHY.

Admirable treatises have been written on the mutual relations and duties of mankind; and of all books, the Bible is confessedly the great fountain of light on this subject. It is Heaven's Philosophy of *morals*, as well as Heaven's Directory in *religion*.

Books, however, may or may not be studied; or, if studied, their teachings are felt by the few alone. Just here, then, comes in the social principle, as in Masonry, as the life and soul of theories that else were dead—or as chilling as those charities which are expended in mere words—such as "Be ye warmed and filled," presenting neither the *fuel*, nor the *food* for the shivering and starving poor.

Comparatively few in this world learn to love their neighbors as themselves. It is a hard lesson; for the selfish principle so predominates and is so universal, that a man may fix his *mind* on the most Heavenly *theories* of benevolence, and become eloquent in the praise of this virtue—while at the same time he is found grasping his gold with miserly cruelty. Hence the importance of such *Associations* as will make it a matter of manifest discredit for a man to keep his purse closed when it ought to be opened, and that, too, to the extent of his well known ability, and to meet the exigencies of the occasion.

I am aware that there is no true charity in the sight of God as a religious act, unless it springs from the heart as well as the hand; for the name and the nature of Christian Charity is *love*, in its largest sense.

We are now considering a less principle, indeed, but a similar act—an act which, as intimated before, men are slow to perform—Charity in its most common acceptation, yet *practical*.

To illustrate. I am found by the way-side faint, and ready to die—the hand of Charity raises me up, nourishes and cherishes the spark of life, and I recover. This is the practical part, so far as I, the sufferer, was concerned—a part also vitally important in many a case; *and an act that may be positively secured by associations*, in which there is a special fund laid aside for such and similar cases. And in no other way can it be, with *certainty*, secured; for individual acts of kindness *may* be performed when they are needed, or they *may not* be. A single will controls, and the sufferer is at the mercy of its whim.

We read of even the Priest and the Levite, who passed by on the other side, leaving the unfortunate man as the *thieves* had left him; and who knows that "the Good Samaritan," who had compassion on him and came to his relief, was else than a member of some such association as Masonry?—and by whose rites and ceremonies he had been taught impressively, never to leave a fellow-being, especially a brother, to die or even to suffer for want of charitable assistance?

The Priest and Levite, in this instance, fitly represent the Church in her neglect; and the Good Samaritan fitly represents the Institution of Masonry, or any similar association, coming in to perform the duty omitted by the Church.

It is of little force to say that these organizations are intruding; for they do often perform those offices which the Church has left as duties undone, and which she has forgotten.

We would by no means teach, or even be understood to imply, that the Church, a Divine Institution, is at all imperfect, or needs any one or many others to make it efficient; but this we say, that, though a Divine Institution, it is yet in the hands of fallible men—who may and do need the offices of any and every benevolent association, and who ought, therefore, to regard the hand of Providence in the fact, that they are thus incidentally aided and assisted.

Masonry, as a system of Moral Philosophy, possesses peculiar and energetic elements, when viewed still further.

The Mason is instructed, as also the student of treatises on morals, to take the Bible, especially the moral law, as a *rule* of life; but the Mason with this obvious advantage, that in all the work and emblems of his Order, he is ever in the midst of striking and most salutary lessons, illustrative of principles which else were, to a great extent, only useless abstractions.

The human mind and heart were formed for impressions by means of illustration, and the inspired penmen were led largely into the use of those forms of language favorable to illustration; and Masonry, as well as the Church, has derived much signal benefit thereby.

"The enlightened Craftsman beholds in Masonry a wonderful Institution. Founded as it is on the truths contained in the Holy Scriptures, its principles constitute a moral science, which surpasses every other in the world. It is a compact system of rites, ceremonies, emblems and types, which are designed to teach and elucidate the rules of moral action and those great truths which remind us of immortality, and lead to the solemn contemplation of the mysteries of eternity.

"The several degrees of ancient craft Masonry are generally regarded as symbolical, and they contain permanent landmarks of every thing beautiful and sublime in the government of God; and such is the nature of our mystic language and its universality, that it cannot be exposed to any innovation or change. It is understood or spoken by the craft wherever they are dispersed around the globe, and it forms a common medium of intercourse among our Brethren of all nations, tribes, kindreds and tongues."—Rev. Homer Hendee.

POWER OF GRAND LODGE IN MATTERS OF DISCIPLINE.

The committee on law and usage in the Grand Lodge of Arkansas, decide the question—"Has the Grand Lodge a legal right to suspend a Brother, when a Subordinate Lodge refuses to act, or when the charges are sustained by evidence, and the Brethren refuse to inflict punishment?"—as follows:—

"The Grand Lodge being the sovereign, and possessing the primary power of discipline over all Masons within its jurisdiction, by charter, grants to Subordinate Lodges the power to charge, try, and punish all Masons belonging to such Lodges, or residing within the territory over which it has jurisdiction under its charter, for unmasonic conduct.

If the Subordinate Lodges fail or refuse, to discharge their duties, in the discipline of Masons within their jurisdiction, such Lodges are answerable to the Grand Lodge, and subject to have their charters withdrawn.

For example, if a Mason is living in the open disregard of his moral and masonic duties, and complaint is made to the Lodge within whose jurisdiction he resides, and the Lodge refuses to act, the Grand Lodge would not, on that account, proceed to call the offending Brother before her, to try him herself, but would discipline the Subordinate Lodge so refusing to discharge its duty.

If charges are preferred against a Brother, and the Lodge proceeds to try him, but refuses to punish him, when the evidence clearly sustains the charges, any Brother deeming Masonry aggrieved by the decision, may appeal to the Grand Lodge, which will reverse the judgment, if wrong, of the Subordinate Lodge, and send back the case, with a mandate, that the Lodge proceed to try the cause anew, and if, upon the *same* evidence, the Lodge make the *same* decision as before, refusing to punish the guilty Brother, it would be subject to discipline by the Grand Lodge.

THE MASONIC REFORMERS.

"If Masons would only be willing to take Masonry as it has come down to them from their fathers; if they would adhere to the old landmarks; if they would only be satisfied with Masonry, simple Masonry, how much better they would be. Had the generations, that have preceded us—with the limited number of Lodges then existing—been afflicted with the same mania for alterations and improvements in our glorious science, that there seems to be in some of the Grand Lodges of the present day, so many changes would have been made, so many new features introduced, that Ancient Masonry would have been but a name without meaning. But thanks be to Him who ruleth and guideth all things, our fathers kept the stream pure; they defiled it not; and we have hope to believe that the same overruling power, acting through the conservative men of the several Grand Lodges will keep it so, and it shall continue to flow, gladdening the hearts and cheering the lives of millions yet to come.

"All Masters and Grand Masters are required in their installation obligations, to admit that *it is not in the power of any man or body of men to make innovations in the body of Masonry.* This is the great 'landmark' which ever has and ever will preserve Masonry pure and unchanged. If it were not for this regulation, Masonry would rank no higher than the modern associations of the day. Men, through ignorance and a desire for change and *improvement*, may overstep the landmarks of the Order, but they cannot remove or abolish them. Grand Lodges may adopt their own local laws and regulations to suit their own purposes and policy, but all the Grand Lodges in the world combined cannot make innovations in the general established laws of Masonry."

DR. AYRES' ADDRESS.

We have been politely favored with a pamphlet copy of an excellent and well written address delivered before the Grand Encampment of Kentucky in May last, by Sir D. J. Ayres, M. D., Grand Master. It is a very excellent production, alike honorable to the heart and the head of its author. We had marked two or three extracts for transfer to our pages, but can find room the present month for the following only:—

Great increase of numbers does not always indicate corresponding prosperity. It is from too rapid an expansion that danger is to be apprehended, to some of our Masonic Bodies at least, if not to our Order. It is therefore our duty as Knights Templar, to be much more scrupulous in reference to the *qualifications* of candidates, than anxious to fill our ranks with those who might bring discredit upon our time-honored institution. Nor should our own individual deportment as Knights of the Holy Cross be less scrupulously guarded, for it is by conduct, not by professions alone, we are to be judged both here and hereafter. You will therefore pardon me, I trust, Sir Knights, for alluding to a subject in this connexion, which seems to be of too grave and serious a nature to be omitted here. I allude to the practice of *profane swearing*, and the unseemly indulgence in riotous excesses, which are sometimes found to mar the deportment of some who have gained admission among us. I need not remark that such things are unbecoming our sacred profession, and liable to bring reproach upon our holy Order. Our solemn ceremonies remind us of our constant duty to watch and pray, to guard against every vice, to lead a life of purity and virtue, as did our predecessors of olden time, and to follow the precepts of our Divine Leader, who humbled himself that we might be exalted, and gave His life for us, a ransom for our sins, and whose spotless life, ignominious death, triumphant resurrection, and glorious ascension, should ever be the theme of our serious meditations! How important, therefore, that our words as well as actions, for the honor of the cause we profess, should at all times be duly weighed and properly appreciated! Are we not in duty bound, to let our light so shine before men, that they may see our good works, and glorify our Father who is in Heaven? Our obligations of whatever nature they may be, should not be too lightly estimated, or considered as a mere form of words, to be easily cancelled or set aside at pleasure. They should always be before us as a beacon light to our conduct. A vow once made "before the Lord," is *forever* binding upon the individual who makes it. The act being free and voluntary on his part, no contingency can occur to invalidate its force in the slightest degree before high Heaven. Its deliberate violation has always been considered one of the deepest and blackest of crimes! "Though it be but a man's covenant, yet if it be confirmed no man disannulleth or addeth thereto."

ROBERT BURNS.

THE Robert Burns Lodge, Edinburgh, Scotland, celebrated its summer festival on the 7th July last.

In giving the toast of the day, "Prosperity to the Robert Burns Lodge, No. 25," the W. M., Bro. D. R. Farmer, thanked those by whose suffrages he had been thought worthy to preside over a Lodge named after Scotia's immortal bard, and hoped the Robert Burns Lodge might exist as long as his honored name, which he felt and hoped would be for ever. Bro. W. Watson, P. M., congratulated the Brethren on the progress of the Lodge. He said the Robert Burns Lodge now ranks amongst the most flourishing and best regulated Lodges of the Craft; that there was something in a name he firmly believed, and in that of Burns especially. The bard's attachment to Freemasonry was great; he was initiated at the age of twentyfour, in the St. James's Lodge, Tarbolton. In 1787, Burns presided as W. M. of the Marchline Lodge, and on the minute book is the name of Dugald Stewart as a visitor. In May of the same year, Burns was exalted to the degree of a R. A. Mason, the entry on the minutes is: "On account of R. Burns's remarkable poetical genius, unanimously agreed to admit him gratis, and considered themselves honored by having a man of such shining abilities for one of their Companions." In the same year (1787), he became a joining member of the Canongate, Kilwinning, Edinburgh; the minutes on this occasion style him "A great poetic writer, and well known from a late publication of his works, which have been universally commended." At Edinburgh he erected a monument, at his own expense, over the remains of a Brother Mason and a fellow bard, Ferguson; upon this monument, after his own death, which occurred July 21st, 1796, an iron plate was laid with the following epitaph:—

"Oh, Robert Burns, the man, the brother;
And art thou gone, and gone for ever?
And hast thou crossed that unknown river,
    Life's dreary bound?
Like thee where shall we find another
    The world around?
Go to your sculptured tombs, ye great,
In a' the tinsel trash of state;
But by the honest turf I'll wait,
    Thou man of worth!
And weep the sweetest poet's fate,
    E'er lived on earth!"

The more peaceably and quietly we get on, the better for us and others. In nine cases out of ten, the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally *to let him alone*, for there is nothing better than this cool, calm, quiet way of dealing with wrongs we meet.

GRAND CHAPTER OF VERMONT.

THE annual meeting of the Grand Chapter of Vermont was held at Bennington, in August, and for a printed copy of the proceedings we are indebted to the politeness of Comp. Hollenbeck, the Grand Secretary. The meeting was well attended, and the reports and doings show, that the Order in the jurisdiction is in a flourishing and satisfactory condition. The annual address of the G. H. P. Comp. John S. Webster, is a plain word, spoken by a true Mason, as the following extract will sufficiently attest:—

"I have lived in those times which may now well be called the *dark age* of Freemasonry, when the fell monster of antimasonry spread over our then wretched, degraded, and disgraced Green Mountain State. I have heard its howlings and denunciations, I have heard the Judge on the bench, the Representative in the Legislative Halls and the Juror in his seat, all accused of being perjured and oath-bound, and I have seen the man of God driven away from the Holy Altar. I have seen dishonest and recreant Masons cower at the storm and either hide themselves in the caves and rocks, or go boldly over to the enemy; and like the viper, who had been warmed into life, sting to the heart those who had warmed and cherished him into life, and endorse all the cruel and wicked lies, and still add more to the many pages of falsehood and fictitious cruelties, put forth by aspiring demagogues to raise them into official stations, which the God of nature never qualified them to fill.

I have been in position to feel some of those poisonous darts, hurled from an antimasonic quiver; but Companions, I have not yet lived long enough to see the day, that I ever repented being a Mason.

The institution of Freemasonry, I hold to be the best institution ever formed by man, (if by man it may be considered to have been formed) to meliorate the condition of the human family, and if I love anything most supremely, except my God and my family, it is this glorious Institution.

All this I say, as a prelude, to my informing you that I wish not to be again elected to the high and honorable position of Grand High Priest of this Grand Chapter.

Time admonishes me that my sands are fast running, and my sun fast approaching the western horizon, and that it is high time that I should resign all the official stations into which my Brethren have so kindly placed me, and put them in the hands of some more worthy. I hold too many Masonic offices for any one of my age, or ability to perform the duties they require.

I declined my situation as Grand Warden of the Grand Lodge, at its last communication, and now hold, beside this, the offices of Grand Generalissimo of the Grand Encampment of the State, High Priest of Burlington Chapter, and Grand Commander of Burlington Encampment of Knight Templars; from all of which I would like to retire, and see them placed in the hands of such worthies, as my Companions and Brethren may see fit to select.

Do not suppose by this, that I intend to be a drone in the hive of Masonry; far be the thought from me. And should I consult my own pride and fancy, I should not make this communication to you, but my better judgement tells me it is time for me to retire, and on leaving this Chair and returning to a private membership, I hope and trust that, until I am gathered home to our fathers, I shall be with you, at all your meetings, ever ready to carry the brick and the mortar and to help to spread that cement of brotherly love and affection, that will unite us into that strong bond of union and friendship, which no earthly power can sunder. And in conclusion permit me to say that Freemasonry is at this time very popular, perhaps too much so for its own good or safety. I have seen it so before, and wicked men and designing demagogues, unworthy of its honors, passed its portals, and the storm came which swept them away from among us. But the remedy was like the draught of the apothecary, before the constitution was cleansed, the whole head was sick, and the whole heart was faint. Therefore beware of unworthy members, guard well the portals of our temple and let none pass its threshold, except those who are truly worthy; better to reject two who are worthy, than admit one artful and designing man. And not only guard your portals, but also your middle Chamber, and even your Sanctuary, and if any unworthy members have passed these guards, and been permitted to participate in those sacred rites, who are not of that noble family who could trace their genealogy, cut them off, and cast them out from among you, for it is better to lose a right eye or a right hand, than that the whole body should be destroyed; for "the incurable wound must be cut away by the surgeon's knife." And finally my Companions, for the many kind favors received at your hands in your electing me to the position of a principal officer of this Grand Council for the last eight years, and for the kind forbearance shown me during the time I have occupied this Oriental Chair, accept the spontaneous tribute of a grateful heart. I can truly say, those days will be remembered, until the last rays of my setting sun shall flicker away in the western horizon, as the happiest days of my life. And when I go hence, I will say with our beloved Brother Burns:

> "When yearly you're assembled a'
> One round, I ask it with a tear,
> For him your friend, that 's far awa'."

And now my Companions, in taking my final leave of this Oriental Chair, my heart is too full, and can only say to you, that good old word 'Good Bye.'"

PRACTICAL RULES.

1st. That no Lodge can be legally organized without a charter or warrant of constitution granted to a Master, Senior Warden and Junior Warden, authorizing them to constitute a Lodge to work.

3d. That Masters and Wardens must be annually elected and duly installed in office, before they can open a Lodge for work.

3d. That no Lodge can be legally opened without a Master, Senior Warden and Junior Warden, in their proper places.

4th. That in the absence of the Master the duties of his office devolve upon the Senior Warden, and in his absence, upon the Junior Warden.

5th. That in the absence of the Master and Wardens no Lodge can be legally opened for work.

PRESIDENT OF THE UNITED STATES.

The Knights Templars of Hartford, Conn., recently gave a banquet to the Hon. Thomas H. Seymour, late Minister to Russia. Among the distinguished guests present was the Hon. W. W. Eaton, who responded to a toast to "The President of the United States," as follows:—

The President of the United States occupies the highest office that can be conferred by man, because it comes from a free people, and is the highest position that a great and powerful Republic can bestow. "The President of the United States!" None can utter these words more appropriately than the Freemasons. We find this Order everywhere. In the North, the South, the West, in the Middle States, in the Territories, on the Atlantic and the Pacific shores, and indeed the world over, the brotherhood of Masons have planted their institution, and they are all "Brothers" upon friendly terms, actuated by the same philanthropic impulses. It is a Society entitled to the confidence of freemen, for he who loves our Union, must honor and respect this Order, which does so much to bind together the Union of confederated and sovereign States. (Loud cheers.) It was fitting that this Toast should be given at this table. It is not the man but the office that draws to this sentiment a hearty response from freemen of all parties and all creeds. Still he could do no less than to allude to Washington, the first President—the distinguished Statesman, and respected Mason; (loud cheers;) and to the present Executive of the nation, who had been a "Grand Commander" of Knights Templars in his own State, and who, by his spotless character and great talents, has won for himself the high position of President of this Republic. He, too, is worthy of the sentiment which you propose. (Loud cheering.) He trusted that in one thousand years from this time the descendants of Masons would be here, and that the first sentiment will then be, "The President of the *United* States." (Loud and long cheers.)

MASONIC IMPOSTOR.

At a stated meeting of Bodley Lodge, No. 1, held November 7th, 1859, the following resolutions were adopted:—

Whereas, one Jonathan Stahl, who was on the 27th of December, 1858, expelled from Morgantown Union Lodge, No. 93, located at Morgantown, Va., has presented himself and been admitted as a visitor in Bodley Lodge, No. 1. A. F. and A. Masons, at Quincy, Illinois, and thus imposed upon the Fraternity. Therefore,

Resolved, That Bodley Lodge, No. 1, does hereby publish the said Jonathan Stahl as a *Masonic impostor*.

Resolved, That this notice be published in the Quincy Herald, Whig and Republican, Moore's Masonic Magazine of Boston, and the Ashlar of Chicago, and that all other Masonic periodicals throughout the United States be requested to publish the same.

Attest, A. W. Blakesley, *Sec'y*.

ETYMOLOGY OF THE TERM "COWAN."

The term *Cowan* has, among our Brethren of the Free and Accepted Craft, a meaning and signification of its own, which is so well understood by every Mason, that there is no reason to speculate upon its Masonic interpretation here; but there is a dearth of information among us as to whence the term is derived, and what was its original import; and a note on this part of the inquiry may, perhaps, be interesting to our readers.

In the sense understood by us, it will be sufficient if we quote one or two examples of the use of the word in question; thus, in a song, "Once I was blind, and could not see," we have the following as part of the last verse:—

> "Then round and round me he did tie
> A noble antient charm,
> All future darkness to defy,
> And ward off *Cowan's* harm."

And in another song we are told—

> "How happy are the antient brave,
> Whom no false *Cowan* can deceive."

Whilst another, entitled "We brethren Free Masons," declares—

> "The name of a *Cowan* we'll not ridicule,
> But pity his ign'rance, nor count him a fool."

This term, too, has not been without its difficulties to many of the writers on Freemasonry, whether charlatans or not, and without giving undue prominence to the catchpenny tribe, one of the most popular of these revelationmongers, says, in a note, "The word *cowan* is a flash word peculiar to Masons. It signifies an enemy, but formerly was expressive of kings and all those who had the power to persecute, and who did persecute the associated Masons."

In Preston's *Illustrations*, 13th edition, page 80, is a note to the "Antient Charges," in which it is stated, "Twelvethly—That a master or fellow make not a mouldstone, square, nor rule, to no lowan" (this no doubt should be *Cowan*); "nor let no lowan worke within their Lodge, nor without, to moulde stone." (See also *Freemasons' Magazine*, vol. iv., p. 352). And in Dermott and Harper's *Ahiman Rezon*, 7th edition, 1807, among the ancient charges, No. V., entitled, "Of the Management of the Craft in Working," p. 37, it says, "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employed by *cowans* without an urgent necessity; and even in that case they must not teach *cowans*, but must have a separate communication: no laborer shall be employed in the proper work of Freemasons."

Now these two extracts positively refer to an operative class called *Cowans*; and it occurred to me that as we symbolize many other matters connected with the handicraft of Masons, so we have treated the *Cowans*; and as speculative Masonry long held its head quarters in Scotland, the word might possibly be of Scotch extraction. For this I had reference to a work published in two vols. folio, in Edinburgh, 1808, with a supplement of 2 vols. folio, published in 1825, and an abridgment in one vol. 8vo., published in 1846, in all three of which the word *Cowan* is given. And in that work we have the following definitions:—

"Cowan, *s.* a fishing-boat, &c.

"Cowan, *s.* 1. A term of contempt, applied to one who does the work of a mason, but has not been regularly bred. (Scottish).

"2. Also used to denote one who builds dry walls, otherwise denominated a *dry-diker*. (Scottish).

"'A boat carpenter, joiner, *cowan* (or builder of stone without mortar), get 1*s.* at the minimum and good maintenance.' (P. Morven, *Argyleshire Statistical Account*, x. p. 267).

"'*Cowans*, masons who build dry stone dykes or walls.' (P. Halkirk, Caithness-shire Statistical Account, xix., p. 24).

"In the Suio-Gothic, or Ancient language of Sweden, it is *kujon*, or *kughon*, a silly fellow, hominem imbellum, et cujus capiti omnes tuto illudunt, *kujon* appellare, moris est; (Ihre, *Glossarium Suido-Gothicum*, 2 vols. fol. Upsal, 1769). French; *Coion*, or *coyon*, a coward, a base fellow; (Cotgrave's *French English Dictionary*. fol. Lond. 1650); Qui fait profession de lacheté, *ignavus*, (Trevoux, *Dictionnaire, Universal Francois et Latin, de*, 7 vols. fol. Paris, 1752); The Editors of this Dictionary deduce it from the Latin *quietus*. But the term is evidently Gothic. It has been imported by the Franks, and is derived from *kufw-a*, supprimere, insultare."

The supplement stating—

"Cowan, *s.* 2. Applied to one who does the work of a Mason, *add*; Cowaner is the only term used in this sense in Lothian."

So also on referring to Dyker, Jamieson tells us—

"Dike, Dyk, *s.* 1. A wall whether of turf or stone. (Derived from the Scottish).

"3. A ditch; as in English although now obsolete.

"Diker, Dyker, *s.* A person whose employment is to build inclosures of stone generally without lime; often called a *dry diker*. (Derived from the Scottish.)

"'The *dyker*, as he is called, gets from £2 to £3 sterling, and sometimes more, for 3 months in summer.' (P. Tarland, *Aberdeenshire Statistical Account*, vi., p. 209).

From the foregoing it is presumed that *Cowan* is derived in a twofold sense, the French application of the term suiting the speculative Mason, the Scottish the operative Mason; and from the charges above quoted, equally applicable in both senses to the Free and Accepted Mason. The Scottish *Cowan*, according to the operative craft, was a builder of walls of unhewn stone, and they were piled one on the other, either with or without mortar or mud, as it is to be seen in Gloucestershire, and the lower part of Oxfordshire at the present time; and the stringent law that ordered no master or fellow to set him a mould stone, was made for the purpose of guarding their art from the uninitiated, so that those who only could pile rough materials on each other should not invade the trade of a Mason, or one that could both set and square the perfect ashlar.—Matthew Cooke.

Anger may repose with you for an hour, but not for the night. The continuance of anger is hatred; the continuance of hatred becomes malice: that anger is not warrantable which has suffered the sun to set on it. This is particularly true when considered in a Masonic relation.

Obituary.

Hon. R. P. DUNLAP.

Belfast, Nov. 14, 1859.

At a regular communication of Phoenix Lodge, held at Masons' Hall in Belfast, Me., Nov. 7th, 1859, W. M. Henry F. Jones, alluding to the decease of G. P. M. Robert P. Dunlap, Brother Wm. O. Poor moved the appointment of a committee to draft and present appropriate resolutions, expressive of our sympathy with the bereaved family, and of the loss to the fraternity by his death.

Whereas, our Most August Grand Master has seen fit to remove our worthy and esteemed Brother Robert P. Dunlap, of Brunswick, from his labors on earth, where he has been so useful and of so much benefit to the Craft in diffusing light and knowledge, to that celestial Lodge above, where the Supreme Architect of the Universe presides,

We, the Brethren of Phoenix Lodge, feeling deeply our loss and the loss of the Fraternity generally, would most heartily and sincerely mourn his departure: not so much on his account as on our own, and that of our associates. Wishing also to honor his memory, we adopt the following resolutions:—

Resolved, That in our worthy Brother was combined rare and varied ability as a man and a Mason, full of a genial and philanthropic spirit, combined with strict integrity, justice and firmness, filling many and all equally well, of the offices of authority and trust in the gift of his companions.

Resolved, That we feelingly appreciate his untiring labors to promote the welfare and moral elevation of Masonry, and to spread abroad the principles of a common brotherhood, and the obligations growing out of human relations.

Resolved, That we deeply sympathize with his afflicted family in their bereavement, and would extend to them personally and individually our warmest regards.

Resolved, That the Secretary forward a copy of these Resolutions to his bereaved family under the seal of the Lodge.

William O. Poor,
Timothy Chase,
Timothy Thorndike, } *Committee.*

T. Thorndike, *Secretary.*

At a meeting of United Lodge, No. 8, Brunswick, on Monday evening, Nov. 8th, the following Preamble and Resolves were unanimously adopted:—

Whereas, it has seemed good to our Heavenly Father, whom we adore, to take from us our much beloved Brother Robert P. Dunlap,

Resolved, that in this dispensation our Lodge mourns the loss of a member who through evil and good report has been to us a pillar of cloud by day and of fire by night, who has guided us by his counsel and example in the way of truth, and in his death has taught us to die as a Christian and a Mason.

Resolved, That we sympathize with the craft throughout our great republic in the death of one who has so faithfully and honorably in the high positions he has occupied, discharged the duties and maintained the honor of our beloved Institution.

Resolved, That with fraternal sorrow we extend to the afflicted family of our departed Brother our heartfelt sympathies and mingle our tears with them at our mutual loss.

Resolved, That as a token of respect for the memory of our departed Brother, the ewels of our Lodge be draped with mourning for the space of six months.

Resolved, That a copy of these resolutions be transmitted to the family of our deceased Brother, and to the Secretary of the Grand Lodge.

W. Baker, *Secretary.*

Bro. JOEL TALBOT.

Stoughton, Nov. 23d, 1859.

Br. Moore—At a meeting of Rising Star Lodge of Freemasons, holden at Masons' Hall in Stoughton, Nov. 10th, Rev. Br. James W. Dennis, Ansel Capen and James Swan were appointed a committee to prepare some resolutions, expressive of the feelings of the Lodge, regarding the death of our worthy Brother Joel Talbot, Esq. Subsequently the following preamble and resolves were submitted as their report:—

Whereas, it has pleased our Heavenly Father in his inscrutable wisdom to remove by death our Most Excellent and beloved Brother Joel Talbot, and raise him to a higher and better sphere of being in the Heavenly World, therefore

Resolved, That in the death of Brother Talbot we experience an irreparable loss,—the loss of a good man, a true Brother, a faithful Companion; one excellent in counsel, dilligent in labor, pure in life, steadfast in friendship, unceasing in his devotion and attendance to Masonry, and whose character was in truth an honor and an ornament to our Lodge and to the Order.

Resolved, That, while the sight of his now vacant place in our midst touches our hearts, and involves us in deep sorrow, we are comforted by the belief that the Divine Providence doeth all things wisely and well, and in this assurance would seek submission to the holy will and pleasure of Him, who is the Grand Master of us all.

Resolved, That we remember with deep feeling the sorrowing family and friends of our deceased Brother, and extend to them the assurance of our tender regard and sincere sympathy in this season of their sore bereavement and trial.

Resolved, That the Secretary of the Lodge prepare and furnish the resolutions for publication in the Masonic Magazine, send a copy of the same to the widow and family of our deceased Brother, and enter the same upon the journal of the Lodge.

James W. Dennis,
Ansel Capen,
James Swan, } *Committee.*

Attest,
Ansel Capen, *Secretary of Rising Star Lodge.*

Brother HENRY FRANCIS POOR.

In memory of Henry Francis Poor, born at Boston, Mass., Sept. 21, 1832—died at Honolulu, H. I., Sept. 16, 1859.

At the time of his death he was, for the second time, W. M. of Hawaiian Lodge, No. 21, Free and Accepted Masons, held in Honolulu under the jurisdiction of the M. W. Grand Lodge of California.

Beloved by his Brethren for his Masonic virtues, and respected by the entire community in which he lived, he has gone, at an early age, to become a member of that Celestial Lodge where the Supreme Grand Master of the Universe presides.

In token of their brotherly love for him while living, and their veneration for his memory now that he has returned to the dust from whence he came, the members of Hawaiian Lodge make this public testimonial.

Honolulu, Hawaiian Islands, Sept. 26, 1859.

MASONIC CHIT CHAT.

☞The Grand Lodge of this Commonwealth holds its annual communication at Nassau Hall in this city on the 14th instant. The Grand Chapter holds a quarterly communication at the same place on the preceding evening.

WINTHROP HOUSE.—*St. Andrew's Lodge*, of this city, celebrated its 103d anniversary, on St. Andrew's Day (30th November), by a Supper at this new and elegant Hotel, now the property of the Grand Lodge of this Commonwealth, and kept by Brother I. H. SILSBEE,—one of the most accomplished and gentlemanly landlords of our city. There was a general attendance of the members, and we heard but one expression of opinion of the Supper, and that of the most unqualified praise. The tables were spread with great elegance and taste, and the ample bill of fare embraced every luxury which the season and markets afford. The attendance too,—a matter of no little importance in the way of comfort and good digestion,—was all that could be desired. And though it was the first occasion of the kind on which our Brother has been called upon to provide for his Masonic Brethren, it was a complete and entire success.

We recommend the Winthrop to Brethren from the interior who may have occasion to remain in the city over night, when attending the Grand Lodge or other Masonic meetings.

☞The Grand Secretary of the Grand Lodge of this Commonwealth has removed his office to "*Freemasons' Hall*," on the corner of Tremont and Boylston streets, where he may be found daily between the hours of 9 A. M. and 5 P M. It is expected the new apartments will be dedicated on the 27th of the present month, after which time the various Masonic Bodies in the city will hold their meetings there.

☞The new Masonic Hall just completed in the upper story of the Freeman Building for the use of Aurora Lodge, No. 22, at Montpelier, Vt., was dedicated on Monday evening, Nov. 14th. The impressive rites prescribed for such occasions were conducted by Hon. Rufus W. Clark of Brattleboro'. This hall has been finished and furnished in excellent style, and in all respects bears the marks of true Masonic munificence and good taste.

☞We had intended to notice in the present number the proposition to establish a body to be called a "*North American Masonic Congress!*" but other engagements have prevented, as they have, also, our noticing some other matters of interest now before the fraternity. The experiences of the past few years do not hold out any very strong inducements for the establishment of an additional General Grand Masonic body, and it is not probable that the proposition now submitted will be more favorably received by the Grand Lodges, than similar plans which have been repeatedly rejected by them. The true and only Masonic course is to leave the Grand Lodges, respectively, to manage their own affairs, and each to control its own jurisdiction, in its own way. The popular sentiment of the fraternity of the country, as declared through the appropriate channels, is a sufficient security against any errors of government or principle that may arise among them.

Generosity worthily bestowed.—We are most happy in being able to record a fact, so honorable to our Brethren in California, and so highly creditable to the estimable and talented recipient, as the presentation of the handsome sum of $1,181 75 to Past Grand Master WM. H. HOWARD, Esq. of San Francisco. Bro. Howard is one of the ablest and most conservative Masons in this country, and it is encouraging and gratifying to know that his efforts, and his attachments to the old laws and usages and ways of Masonry, are so justly appreciated and approved by the Brethren among whom he has so long labored in the various departments of the Order. It is also pleasant to know that the donation, large as it is, was the voluntary contribution of the Brethren,—a free-will offering to true Masonic worth. It would be well if such evidences of approbation of faithful services were more frequent.

☞Messrs. Gage, Brother & Drake, of the Tremont House, Chicago, Ill., recently presented fifty dollars to Cleveland Lodge, at Cleveland, Ohio, which had lately lost all its furniture, &c. by fire. The act was a generous one and has been properly acknowledged by the Lodge.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XIX.] BOSTON, JANUARY 1, 1860. [No. 3.

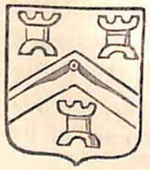
"FREEMASONS' HALL"—BOSTON.

IT is known to the readers of this Magazine that after the sale of the Masonic Temple in this city to the U. States, the Grand Lodge, and the other Masonic bodies located here, leased and fitted up, for their temporary accommodation, the building on the corner of Washington and Common streets, known as Nassau Hall. This building they continued to occupy until the 27th December, ultimo, when they formally took possession of their new purchase, on the corner of Tremont and Boylston streets, and which is hereafter to be known as "FREEMASONS' HALL."

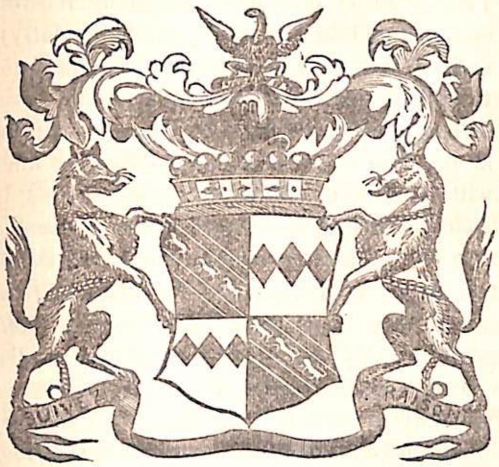
The premises have a front on Tremont street and the public Common, or Park, of ninety feet, and on Boylston street of about one hundred and twenty feet, being one of the most central and beautiful locations in the city, and destined in a few years to become one of the most desirable and valuable for business purposes. The present building covers the entire lot, with the exception of a small area in the centre, (reserved for the purposes of light and air,) and is a substantial and imposing brick edifice, six stories high, with an admirably constructed and handsome French roof. The four lower stories, including the basement, are occupied as a first class hotel, to be hereafter, as heretofore, known as the "WINTHROP HOUSE." It has about one hundred and forty rooms; all of which have been thoroughly renovated, newly painted and papered and put in perfect order; and are admirably adapted for the accommodation and comfort of families and transcient boarders. The lessee is Brother J. H. SILSBEE, a gentleman of experience, and popular in his line of business. He has newly furnished the entire house in a rich, elegant and tasteful manner, and it is not too much to say, in view of its central and pleasant location and of its internal arrangements, that it is one of the best and most attractive public houses in the city.

The Masonic apartments are wholly disconnected with the hotel, having a separate entrance on Tremont street. They occupy the three upper stories of the entire building, and consist of four working halls, with all the necessary ante-rooms; three armories; several committee rooms; Grand Secretary's office, with a private room for the Grand Master attached; Superintendent's room; banqueting hall, &c.—numbering in all thirty rooms, disposed as follows:—

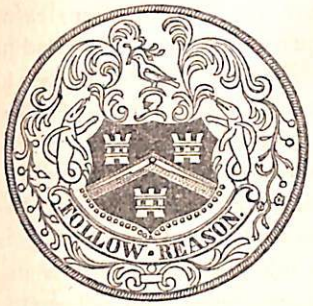
On the first floor are the two principal halls, with convenient reception and other ante-rooms. The largest hall, to be known as the *Corinthian Hall,* is designed for the communications of the Grand Lodge, and other numerously attended assemblages of the Brethren. It is about 70 by 38 feet, and with the present accommodations will seat three hundred persons comfortably, and may easily be made upon occasion to accommodate five hundred. It is pronounced by *connoisseurs* to be one of the most artistic and beautiful halls in the country—beautiful in the gracefulness and exactness of its architectural proportions, in the simplicity and richness of its finish, and in the harmony of its details. As appropriate to the high and beneficent purposes to which it was to be consecrated, the Corinthian was selected as the Order for its architectural finish, and this has been carried out in all its minutiæ with mathematical exactness. And it is not perhaps claiming too much for it to say, that it presents one of the purest and best specimens of the Corinthian Order that is to be found in this country. The decorations have been carried out, and the furniture has been chosen, with a careful regard to the style of the architecture; and thus all the parts have been brought into harmony, and an agreeable softness is thrown over the whole that at once challenges the admiration and approval of the critic.



The *frescoing* has been executed by Mr. Wm. Schutz of this city, and in the highest style of that beautiful art. As a specimen of ornamental painting, it is not, probably, surpassed by any similar work in this country. The design, the suggestion of the G. Secretary, meets with general approbation. The ceiling is laid out, over the entablature, in pannels and medallions. The pannels are plain. There are twelve medallions, four of which are filled with rosettes in *relief.* The remaining eight are filled as follows:—Over the Junior Warden in the *South,* are the Arms granted to the Freemasons of London by William Hanckestow, Clarencieux-King at Arms, in 1477,—*azure* on a chevron between three castles *argent,* a pair of compasses somewhat extended of the first. These are the oldest Masonic armorial bearings, or insignia, of which we have any knowledge, and form the basis of those of most of the Grand Lodges claiming to have descended from the General Assembly held at York in A. D. 926.



In the *West,* and directly over the Senior Warden, are the Arms of the Duke of Montacute, G. Master of the Grand Lodge of England in 1733, by whom the first Charter or Commision to organize a Grand Lodge and establish Lodges on this continent, was granted to Henry Price of Boston, who, in that year, organized the Grand Lodge of Massachusetts.*



In the *North,* directly opposite to the Junior Warden, are the original Arms of the Grand Lodge of Massachusetts, as borne upon its seal from its organization to the year 1856. A peculiar historical interest attaches to these arms from the circumstance that they are a combination of the Masonic arms of 1477 with those of the Duke of Montacute, and constituted the arms of the Grand Lodge of England during his administration, and we think continued to be so used until 1813, when the Duke of Sussex, being elected Grand Master, changed them by combining his own family arms with those of 1477—as the Grand Lodge of Massachusetts has recently done in annexing those of the State. The bearers and crest were somewhat modified, though they are substantially the same as those of the Montacute arms. The motto is the same.

Passing on to the *East,* directly over the Canopy, are the Arms, or the Seal, of the Grand Lodge, as changed in 1856. The whole showing

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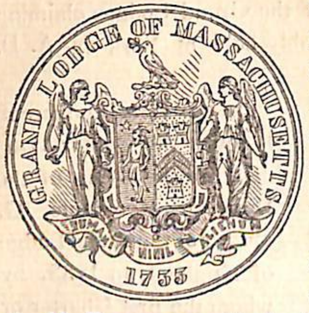
*For a more particular notice of Lord Montacute, see this Magazine for November last.



the origin of the corporate arms, or insignia, of Masonry—so far as can now be ascertained,—the modification which took place in 1733, (and as they were originally received and adopted, in that year, in this country); and as they at this time exist in the Grand Lodge of this Commonwealth.

The remaining four medallions, being those in the four corners of the ceiling, are filled with Masonic emblems as follows:—That in the N. E. corner, with the *Bible,* (including the square and compasses)—that in the S. E. corner with the *Pot of Incense*—that in the S. W. corner with the *Bee-Hive*; and that in the N. W. corner with the *Winged Hour Glass.* The symbolism of which may be thus explained:—The *Bible* teaches the existence and providence of God—the *Pot of Incense,* that we should daily offer up to Him the acceptable incense of a pure and upright life—and the *Bee Hive,* that in thus serving Him with *industry* and faithfulness, we may rationally hope, that when the *sands* in the *Hour Glass* of this life have run out, the soul, borne on the *wings* of his appointed messenger, will rise to life everlasting.

In the centre of the ceiling, besides the large rosettes from which the Chandeliers are suspended, is a life-like figure, representing the *Genius of Masonry*, bearing in her left hand the Square and Compasses, and in her right the Plumb-Line. The Square to the Master, the Compasses to the Craft, and the Plumb-Line as the rule by which both are to be tried in their daily life and conversation. Attendant on this figure, and gracefully floating on the clouds, are two cherubs, one bearing an olive-branch, as an emblem of that peace and fraternal love which should ever distinguish the Brethren when assembled in the Lodge room, and in their daily intercourse with each other. The execution of this picture is unsurpassable in its effective beauty and artistic excellence, and reflects the highest credit on the skill and fine taste of the talented artist.

The walls are painted in pannels, between pilasters; and in these are hung the portraits of twentyfour Past Grand Masters, including those of Henry Price, Gen. Joseph Warren, and others of the last century. But perhaps the most attractive pictures on the walls, are three life-size and life-like figures of FAITH, HOPE, and CHARITY. The first is placed opposite the Junior Warden in the North, the second in the West, and the third in the South. They are original conceptions, and are universally admired for the admirable and artistic style in which they have been produced.

The *Canopy* in the East, is a prominent object of attraction and commands universal praise. It is entirely of wood, richly and elaborately carved, and does great credit to the artist by whom it has been executed The painting and the gilding are in keeping with the richness of the carving; and the drapery, which is in fresco, exhibits a fine specimen of the magic power of the painter's pencil in the hand of a master. It is proper to add in this connection, that the carving of the Canopy, and also of the Corinthian capitals, which are exceedingly well done, is the work of Mr. Pratt of this city.

The furniture of the hall is of the best material, and, without being gaudy, is extremely neat and appropriate. The settees and chairs, furnished by the Messrs. Lawrence, Wilde & Co. of this city, are made of black walnut, and in a substantial and finished manner. The former are covered with a blue woollen fabric of great durability, and the latter with blue silk velvet, both being relieved by gold cord. The carpet is also blue Brussels, with the Cross and rosette of the Legion of Honor in gold, and has been manufactured for the purpose. It is from the establishment of the Messrs. Parker Fowle & Son of this city. The chandeliers, which are of great elegance and massiveness, were manufactured in New York, and furnished by Messrs. A. Stetson & Co. of Boston. They are much admired by all who have seen them.

There are other objects in this hall which are worthy of particular notice; such as the columns of the three original Orders, for the three principal officers; the altar, &c.; but we are swelling this article to an inconvenient length, and must pass on to other apartments.

The second, or *Ionic Hall*, is on the same floor with the above, and is more especially designed for the Grand Chapter and its subordinates, as the other is for the Grand Lodge; but will be used as occasion and necessity may require. It measures 45 by 23 feet on the floor, and is 23 feet high. The same pains have been taken in this as in the Corinthian Hall, to present a pure specimen of architecture, and it is believed that the novice may here study the beauties and distinctive peculiarities of the *Ionic* Order, with pleasure and improvement. The decorations are not so elaborate as those of the larger Hall, but are exceedingly chaste and consistent with good taste. The walls and pilasters are colored, and the ceiling is appropriately, though not elaborately embellished. The only Masonic emblems upon it are what are commonly known as the Royal Arch quarterings—the heads of the four cherubim seen by Ezekiel in his vision. The furniture is in keeping with the finish, the settees being from the same house and of the same make, except that they are covered in crimson, as those in the larger hall. The carpeting is from the house of Messrs. Bates & Goldthwaite.

On this floor also, the Superintendent has his office; next to which is the coat room, and further on the reception and ante-rooms for the accommodation of the two halls above described; all of which are neatly and appropriately furnished. On the opposite side of the area (and on the same floor,) are three other ante-rooms, connected with the large hall, but which will probably be used in common by the Chapters and Encampments, for which they are particularly adapted.

Above this floor is an *entrasole* story, in which are contained a neatly furnished and convenient Lodge room, 30 by 47 feet; the Grand Secretary's office, with a private room for the Grand Master attached; a large fine room, well adapted for a private Lodge room; and two smaller rooms suitable for committee or regalia rooms.

On the next floor above this are the armories for the three Encampments of Knight Templars now in active operation in this city; and for this purpose it is confidently believed no one building in the city can furnish three equally desirable rooms. They are capacious, light and airy, and afford all the accommodation required or needed. They are capable of being made, at small expense, both beautiful and attractive.

In connection with these, is the large banqueting hall, capable of accommodating four or five hundred persons, and affording the Encampments a fine hall for drill and exercise.

Attached to the banqueting hall, the Steward finds a room designed to answer the purposes of his department; and further along on the same floor, and leading out of the banqueting hall, is another small Lodge room, well adapted for a Lodge of instruction, or for the conferring of the intercallary degrees of the Chapter, or for any other purpose, for which a neat and convenient hall, measuring 24 by 49 feet, may be used.

The foregoing is an imperfect sketch of our new Masonic home. We are sensible that it conveys but a very inadequate idea of the extent and character of the premises—the elegance and convenience of the apartments, and their peculiar adaptation to the various purposes for which they have been constructed; but it is the fullest our space enables us to give.

We congratulate the Brethren of Massachusetts on the possession of a property so well suited to their purposes, and so promising as an investment. They are again at home, "with room and verge enough" for twenty years to come. The sale of the old Temple, which had long ceased to afford the necessary accommodations, was a wise and profitable operation, and the purchase and fitting up of the present property was another. The undertaking, from the beginning, was a responsible one, as it has been an arduous and not always a pleasant one. But it has been carried through successfully. The desired accommodations have been secured. The property of the Grand Lodge has been largely increased. This is admitted. Ten years will demonstrate that it has been doubled. But be this as it may, the Grand Lodge again has a permanent and convenient home, with a revenue equal to its support, whatever contingencies may hereafter arise. This has not always been the case. We have seen it with an empty treasury, at a time when it was beset with enemies within and without. With ordinary prudence that condition of things can never again occur.

Before closing, it is proper to say, that the alterations and improvements in the premises have been made under the direction and supervision of Brother Albert H. Kelsey, of this city, whose practical skill and faithfulness entitle him to the highest consideration and warmest thanks of the Fraternity of the Commonwealth. The sub-committee, acting under the authority of the Board of Directors of the Grand Lodge corporation, in prosecuting the work, were the Grand Master and Grand Secretary, Brothers J. T. Heard and C. W. Moore.

The new halls were solemnly dedicated to Masonic purposes on the 27th ultimo, some account of which we shall endeavor to lay before our readers next month. The following appropriate and beautiful Ode, written by R. W. Brother Wm. W. Wheildon, of Charlestown, was sung on the occasion:—

TO THE GENIUS OF MASONRY.

Hail! Genius of our mystic art,
  Bright being of the mind;
We hail thee with a tearless joy,
  In Truth and Love combined.
Thy presence ever welcome here,
Our hearts to warm and hopes to cheer.

Inspired by thee let Faith be born,
  In Mason's heart enshrined;
Bright genius of a higher lodge,
  Embracing all mankind.
Thy presence shall thy welcome prove
And consecrate a Brother's love.

Let Hope supreme thy voice obey,
  And spread abroad her light,
While faith renews thy holy flame
  And guides our hearts aright.
Thy presence ever welcome here,
Our hearts and hopes and faith to cheer.

And Charity the meek-eyed maid,
  Still greatest of thy host;

Her deeds shall fill the trump of fame
And bless the giver most.
Thy presence shall thy welcome be,
In this NEW HOME prepared for thee.

REVERE LODGE.

REVERE Lodge of Boston held their fourth annual meeting at Nassau Hall, on Tuesday evening, Dec. 6th, at which time the following Brethren were duly elected and installed :—

Chas. C. Dame, W. M. ; Richard Briggs, S. W. ; H. P. Hemenway, J. W. ; John McClellan, Treas. ; William W. Baker, Sec'y. ; T. F. Clark, S. Deacon ; B. F. Wilson, J. Deacon ; C. W. Huntington, S. Steward ; J. A. Osborne, J. Steward ; G. W. Harris, Organist.

The W. M. elect was installed by the retiring Master, W. O. S. Sanders, who made some impressive remarks upon the nature and importance of the office, and entered at length upon the necessity of a strict adherence to the rules and regulations of the Order. W. Bro. Dame, in turn, in a very happy manner installed the remaining officers. R. W. Wm. D. Coolidge, D. D. Grand Master, then presented W. Bro. Sanders with a Past Master's diploma and took occasion to remark upon the great success that had attended Revere Lodge since its institution, and the excellent standing it maintained in the Grand Lodge.

This Lodge is a legitimate offspring of Columbian Lodge of Boston, its founders being two Past Masters of that Lodge (R. W. Brothers Geo. M. Thacher and Wm. W. Baker) and John McClellan, for many years Secretary of Columbian Lodge. It numbers at present seventysix members, and ranks second to none in the country, for the excellence of its work, for the interest taken in the Order, and for the high social position of its members.

After the ceremonies of the evening, which were not concluded till a late hour, the Lodge, with its invited guests, repaired to the banqueting hall, where a table had been beautifully spread by Smith, the well known caterer. A proper consideration having been extended to the more solid portion of the viands, Br. Wm. W. Baker, the first Master of the Lodge, was called to the Chair, who, after a few peliminary remarks, welcomed the company to the hospitality of Revere Lodge, and announced as the first sentiment—" The Grand Lodge." In the absence of the M. W. Grand Master, John T. Heard, R. W. Winslow Lewis, Past G. M., responded in a very happy vein, and provoked a rejoiner from R. W. Dan. Harwood. Speeches and sentiments rapidly followed—prominent among which were those by R. W. Bros. Coolidge, Dame, Sanders, Clapp (who responded to the memory of Paul Revere, for whom the Lodge was called), Allen (who spoke for the " Members of Revere Lodge"), McClellan, Wood, and others.

The company separated at a late hour, highly gratified with the entertainment of the evening.

WHAT-CHEER LODGE.

THIS young and flourishing Lodge celebrated its *third* anniversary by a Supper and Ball, at Providence, R. I., on the 30th November, St. Andrew's Day. There was a large attendance of members and invited guests. Among the latter were a large number of ladies, the Mayor of the city, and the venerable Brother Jesse Amesbury, Esq., probably the oldest Mason in the State.

The Lodge met at 3 o'clock in the afternoon for the choice of officers, when W. Bro. Wm. B. Blanding having declined re-election, Brother Lyman Klapp was elected Master; Levi S. Webster, S. W. ; Nicholas Van Slyck, J. W.; A. P. King, Treasurer; and Edward Hooker, Secretary.

At 7 o'clock in the evening the installation took place in the presence of a brilliant company, the M. W. Grand Master of the State officiating. This was followed by the Supper, which is spoken of as an elegant and entirely satisfactory affair. Among the speakers were the Grand Master F. J. Smith, Esq., N. Van Slyck, Esq., Mayor Knight, the W. Master of the Lodge, and a large number of others.

Among the volunteer toasts were the following :—

Our Doctors—What-Cheer Lodge presents the singular and unusual spectacle of a body retaining its health and vigor under the care of nine doctors and an apothecary. [*Music*—"The Doctor's Horse."]

Dr. C. G. McKnight responded to a call in his usual happy manner with :

Matrimony as a general principle—May all the unmarried ladies here find each a first rate husband in a Mason; and may all young men here trust in Providence for their wives.

The unfortunate " youg member" referred to in the following we presume to be Brother Cook, or his partner, of the Providence Evening Press. He doubtless had the sympathies of his Brethren, and, in consideration of the very handsome manner in which he has redeemed himself, they will doubtless pardon his carelessness in allowing another to appropriate his thunder :—

" Our sympathies were warmly enlisted in behalf of a young member of What-Cheer, whose well-aimed gun failed as well to prostrate its owner as to create a commotion among the duck and plover, his sentiment having by mistake been appropriated by another, while he was compelled to sit and see his only hope of rising ooze out, like gas from Prof. Lowe's big balloon, when it was untimely pierced by a stake in another man's enclosure. As a demonstration of the practical character of our sympathy, we append a portion of what he was going to say, in connection with the sentiment to which he thought it had pertinence.

What Cheer—A name rich in historic associations—may the Lodge that wears it on its frontal be ever true to its highest behest.

When that Patriarch of Freedom whose name we all revere,
Seeking in the untracked forests a State were none should fear—
Where no bigot's hand uplifted should the rights of conscience chain,
And the vestal fire of liberty should burn with steady flame—
Started on his gloomy journey, it was augured by a seer,
That his wand'rings should be ended when he heard the cry, "WHAT-CHEER."
And ever as he wearied, or grew faint upon the way,
The vision hovered o'er him, like Israel's cloud by day,
And arous'd his faltering courage with the promise soon that he
Should uprear his cherished standard in a land where souls were free.
When he reached bright Seekonk's waters and embarked upon the tide,
Doubtful still where God had sent him, to the isle, or yonder side.
How his spirit sank within him, when on the hills he saw
The red man of the wilderness, in hideous garb of war.
Pausing beyond the arrow's flight, midway 'twixt either land,
Uprose he in that frail canoe and viewed the gathering band.
The man of peace the warriors knew, and then the pilgrim heard
Re-echoed from the woody crags that vision-promised word:
"NETOP, WHAT-CHEER"! Oh, welcome sound that proved the prophet true,
And bade Rhode Island's Founder land where our rich her'tage grew—
That cheered him while he planted here and nourished well the tree
Which most luxuriant fruit hath borne—the soul's true liberty.

So we've blazoned on our banner the dear and cherished name,
In memory of that welcome that from friendly Sachems came:
Let our fellow-craftsmen heed it, let each worthy Brother know
That 'neath our historic motto hearts are warmly wont to glow;—
Hearts that love Masonic graces—hearts that greet you, Brothers, here,
With the red man's salutation—with the hearty, glad WHAT-CHEER!

SUPREME COUNCIL 33d, NORTHERN JURISDICTION U. S.—SPECIAL ORDER.

WHEREAS it has pleased the Supreme Governor of the Universe to remove from their sphere of usefulness in this world, to, we trust, a happier and more enduring one in another, our Illustrious Brothers and beloved Companions, the Hon. ROBERT P. DUNLAP, of Maine, Lt. Grand Commander, and GILES FONDA YATES, Esq., P. G. Commander and Deputy for the State of New York,

Therefore, as a mark of our respect for their memories, and as a slight manifestation of our deep sympathy with their mourning friends, it is hereby

Ordered, That the several Lodges, Chapters, Councils and Consistories, under the jurisdiction of our Supreme Council aforesaid, cause their Altars and Jewels to be clothed in mourning for the term of sixty days from the receipt of this Order.

Given at our Grand East in the city of Boston, this 22d day of Dec. A. D. 1859.

E. A. RAYMOND, 33d, *Grand Com. of Sup. Council N. Juris. U. S. A.*
Attest, CHAS. W. MOORE, 33d, *G. Secretary H. E.*

DR. LEWIS'S ADDRESS,

Before the Grand Encampment of Massachusetts and Rhode Island, at its Annual Communication in Boston, Oct. 28th, 1859.

Sir Knights of the Grand Encampment of Massachusetts and Rhode Island—

By the mercy of a kind Providence, we are spared, and permitted again to mingle together in fraternal union. Once more we can reiterate the glad tidings of prosperity in our jurisdiction, and send forth congratulations to our Brother Templars throughout the whole extent of these United States, on the unexampled increase, and far transcending this, on that happy *union* which now binds together the Grand Commanderies. But we must pause in our record, and ere proceeding to other details appropriate to this meeting, our hearts must pay the sad tribute due to departed worth; for death has had its victories, and the stern conqueror compels the living to acknowledge his awful prowess. Two of the most valued of our members have passed upward to their heavenly asylum. Two, of whose memories we may be justly proud, have finished their earthly warfare, and having triumphantly fought the good fight of Faith, they have come off more than conquerous through Him, in whom they put their trust,—and by their deaths, Rhode Island has lost two of the worthiest of the Masonic Brotherhood.

The Right Eminent MOSES RICHARDSON died at Providence, August 11th, of this year. He was emphatically the Patriarch of our institution. He has stood for nearly sixty years as a faithful watchman upon the watch-tower of our Masonic citadel, one of the firmest of the firm in the darkest hours of our severest trial, and was one of the now very few connecting links between a former and the present generation. Two are yet spared, members of the Boston Commandery for fiftyfive years—both spared, to be monuments of the most affectionate regard and veneration, not only of our Order, but of their fellow-citizens. The names of Sir Knights Robert Lash and John B. Hammatt are associated with devotion to Freemasonry, integrity to man, and obedience to God. "*Serius in cœlo redeunt.*

It is but a very short time since, only a few months ago, that we were permitted to meet Sir Kt. Richardson, probably the last time he was seen at a Masonic gathering, on an occasion fraught with the highest interest to those present. It was on the return of St. John's and the De Molay Commanderies from Richmond, and at a festival given by our Providence friends to their fellow Sir Knights, that that most venerable man sat upon the platform occupied by the officers of the Encampments and other conspicuous guests, the " the observed of all observers," the object of our most tender respect. Though eightyfive winters had blanched his hair and furrowed his cheeks, the beauty of old age still shed a halo over his brow, and when a " beautiful wreath, presented by a lady, was placed upon his head, the contrast between the fresh and tender flowers and his hair, so whitened with age, was touching to behold." May we all imitate his bright example, with the assurance that the consistency of a truthful life ensures an honorable end, a glorious immortality.

The death of Sir Kt. Richardson was communicated to me officially by one who has soon followed his aged leader to the tomb,—leaving this for a better life, Tuesday, Sept. 27th, 5859. Sir Kt. WM. C. BARKER was Commander of the

Providence Commandery at the time of his death, and no member of the fraternity held so many offices, no one could manifest a higher devotion, or show himself a brighter exemplar, than our good and now departed Brother. " *Vale, vale par nobile fratrum.*"

Even since these few feeble remarks were penned, and the pages left for further details of the Order, death has knocked at the Masonic portal, and another has been uplifted to his native Heaven; for if human excellence, if a life of undeviating moral and Christian consistency deserves happiness hereafter (so far as unworthy and fallen man can deserve), surely not only the end here, but the future hereafter of our illustrious Br. Sir Kt. ROBERT P. DUNLAP must be peace. Though not attached to this jurisdiction, his memory belongs to the whole fraternity wherever gathered, and especially every Lodge, Chapter, and Commandery in our whole New England, should weave a chaplet of " immortels," and every Mason plant an acacia, in his heart, as a just offering to one who, as to high social position, public and private virtues, and Masonic worth, was second to none among them.

The visit of the De Molay and Providence Commanderies to Richmond, is an event which should not pass unnoticed in this Body; as its result has had not only a most propitious influence here, but has extended to every section of the United States. It was a demonstration throughout, of what is meant, felt and practised in Masonic Brotherhood. Our fellow-citizens at large have seen, and we trust have felt, that we can act out as well as say, " Behold how good and pleasant it is for Brethren to dwell together in unity;" that distance, local peculiarities, political discrepancies, and sectional prejudices, can have no influences to separate our hearts' fraternal union, and that one of the firmest cements which shall bind together the North, the South, the East, the West, is that cement of Brotherly Love, not only professed, but felt by every Masonic Brother.

During the last month, the General Grand Encampment of the United States has held its trennial session at Chicago. The number in attendance was very large, and among them were Sir Knights whose presence would do honor to any public Body, whether as to their high social position, or their intellectual power. The Grand Commandery of Massachusetts and Rhode Island was fully represented by the Grand Commander and Generalissimo in person, and by Sir W. C. Barker (who has since gained a heavenly promotion) as proxy for the Grand Captain General, and by Sir Thomas A. Doyle as proxy for the Deputy Grand Commander. The proposed changes in the Constitution were fully discussed and with some modifications adopted. These will shortly be presented to all the Subordinate Commanderies, and we trust will meet with a hearty approval.

Your presiding officer cannot but add his expression of interest in, and his strong convictions of the necessity of such a Head as the General G. Encampment. Our solemn vows bind us to the observance of its edicts, and until we are, in a lawful manner absolved from this allegiance, we cannot deviate from its regulations. But we need not express a fear that the Knights of this jurisdiction will ever swerve from that path of Masonic duty which they ever have, and ever will follow.

The Constitution was amended at the triennial Meeting at Hartford in 1856, and several modifications were made, which became imperative on all under its allegiance to observe, and to which I now officially direct your attention; and surely need not add, your compliance. Such discrepancies have existed in our Order in the United States, as to names, titles, costume, &c. and other details appertaining to the institution, that it has become too manifest to all, that unity in these respects has been wholly disregarded. The General Grand Encampment has wisely endeavoured to obviate these evils, and by its edicts to bring all Knights Templar to a common uniformity.

* * * * *

There is a subject to which I would call your serious attention, and the observance of which should be ever practiced in a conclave of a society founded upon the Christian religion. There may be Commanderies who have not been derelict in this particular, but there are some, I regret to say, who at the opening and closing of their meetings, do not commence and terminate their sessions by imploring that Heavenly protection, without which our labors are in vain. The Cross is our symbol. Let us, when gathered together, with those solemnizing influences which should dispose every heart to holy thoughts, look to Him, who died on the Cross, that we might live.

I have stated at the commencement of my remarks, that throughout the United States the Order is both prosperous and united. The Commanderies of Pennsylvania are now in full communion with their Brethren, as, by a Convention at Philadelphia on the 12th of February, 1857, two bodies, each of which had claimed to be the Grand Encampment of that State, were united and declared to be under the acknowledged jurisdiction of the general Head.

In Massachusetts and Rhode Island, the increase of members has been unprecedented, particularly so in this city. We have here the largest Subordinate Commandery in the United States,—the Boston,—having nearly three hundred members, and with just pride, it may be stated, that the Providence, Boston and De Molay Commanderies, for number, respectability, and Knightly excellence, are in the first ranks of the Templar Order of this country. Three new Commanderies, which have been under Dispensation for a year, are now awaiting your decision on their application for Charters, and from our own observance of their work while under Dispensation, we can safely predict a most valuable addition to the Commanderies of our two States.

It has been impressed on my mind, that the meeting of this Grand Commandery has been quite too short in its continuance, to effect that beneficial result which might ensue, were we to devote more time together. An hour or two is all we appropriate annually to the consideration of our common interest. Would it not be advisable, exceedingly serviceable, if an exemplification of the work and the lectures were practiced? I offer this for your consideration.

There are now under this jurisdiction the following Commanderies, which I name in the order of their standing as to the date of their Charters, viz.:—

St. John's, Providence; Boston, Boston; Newburyport, Newburyport; Washington, Newport; Holy Sepulchre, Pawtucket; Springfield, Springfield; Worcester County, Worcester; De Molay, Boston; Pilgrim, Lowell; Palestine, Chelsea; Milford, Milford; St. Bernard, Boston. The three last under Dispensation.

Your Commander has, during the past year, installed the officers of Newburyport Commandery.

Ont he 22d of October, 1858, granted a Dispensation to Robert Lash and others, to form a Commandery at Chelsea, under the name of "*Palestine Commandery.*"

On the 26th of February, 1859, to Wm. W. Baker and others, to form a Commandery in Boston, under the name of "*St. Bernard Commandery.*"

On June 8th, the current year, he issued an order to Charles Fessenden and Dr. Haynes to recover the Charter of Village Commandery of Greenwich.

June 14. Gave permission to the New London Commandery, Connecticut, to confer the degrees on Comp. the Rev. T. J. Greenwood of Malden Mass.

June 20. With several of the officers of the Grand Commandery, the degrees were conferred on fifteen candidates at Milford.

With these brief and very hastily prepared remarks, your Commander will conclude. For nearly thirty years this Institution has been his pride, and from his connection with it, he has derived his best, most valued social comforts—excepting those of his own domestic home. He has been sustained by the truest kindest friends. Surely then, he can now add the acknowledgment, that these Orders by their intrinsic excellence, their sublime and solemn teachings, their merited influences on the life and character of the recipients, are deserving and should receive their proper cultivation and practice from all who are banded together under the glorious title of Knights Templar.

TOUCHES ON THE TRESTLE-BOARD—NO. 22.

PHILIP MELANCHTHON.

Among the nineteen names of Masons subscribed to the Document—a translation of which is in the two last Nos.—the signature of "Phillipus Melanchthon" will be observed, spelt differently from that of the great theologian, the letters "ch" in the surname being omitted. The first impression of the reader would naturally be, that this was the subscription of some other person, and that any attempt to prove it the writing of the divine, would seem like catching at straws, or as Coke use to have it, Qui hæret in litera, hæret in cortice. But, I trust to make it shortly appear that this very omission is an evidence, that it was the genuine signature of Melanchthon, the reformer and confederate of Martin Luther.

All the signatures, it may be premised, stand out in peculiar and different hand writings, and whether original or mere fac-similes, they carry on their face the mark of truth. They are attested by this additional writing—

"Ne varietur
M. Va. Voectenburg
& a seal,"

and at the left hand corner is written "Z. A. B. J. G. Ringeling, te Paramarebo," nearly as the letters can be made out. These last names are clearly written with pen and ink, whatever the nineteen may be. One of the ablest decipherers and experts in Boston has examined this document and thinks the handwriting of the subscribers genuine.

What is the evidence then, that this Masonic circular was signed by Philip Melanchthon, so celebrated as a scholar and theologian? In the first place I appeal to the fact, that the document bore date June 24, 1535, at the time he was living and in the full blast of his splendid talents. He was born at Bretten in Germany, Feb. 16, 1497, and died in 1560, March 30. It is true he had a son of the same name. He was married towards the close of the year 1520, to Catharine, a daughter of Mayer Crapp of Wittenberg, and had four children, two daughters and two sons; Anna, the oldest, was born in 1524, and the son who bore his name, Jan. 13, 1525—consequently the son could have been only ten years old, when this Document was subscribed. Again, the name of Melanchthon is not even a German patronymic, it was not even the original name of Melanchthon, but a Greek appellation he assumed, in conformity to a custom, in that age common among eminent scholars. His family name was Schwartzerd, and his father had him baptized by the name of Philip Schwartzerd, signifying black earth. Philip took the surname of Melanchthon from the Greek, as similar in meaning. It was the first of that name in Germany, and except in his descendents there is probably none other like it in any of the German Circles.

Thirdly. The very omission of the "ch" in the spelling of his name in this subscription, goes to prove that it is genuine; for in the "Life of Philip Melanchthon by Charles Frederick Ledderhose," in German, translated by Rev. C. F. Krotel—a copy of which may be found at the public library of Boston—is this passage, "It was then a very general custom to change German names into Greek. After the year 1531 he did not write his name MELANCHTHON, but MELANTHON, most likely because this is more easily pronounced."

There is reason, therefore, to believe, that this Document or Circular, addressed to several Lodges in Europe, and to Masons in all countries, is a genuine production, entitled to full credit; and moreover that the celebrated Philip Melanchthon was a member of the Fraternity, and as such thereunto signed his name. The circumstantial evidence is very strong, for the Circular is written or engraved in singular and obsolete letters, and when reduced to our modern alphabet, turns out to be a classical production, whose Latinity evinces the scholar and able writer. The difficulties therein referred to, touching the Knights Templars, were not imaginary. Whether justly or unjustly, right or wrong, that Order, once so glorious in the Crusades, in the sixteenth century was the subject of the vindictive laws of kings and princes, and a mark for the thunders of the Vatican.

There is in this document, too, such a description of Freemasonry, and such reference to its ancient landmarks and history, that, to any one conversant with our Institution, it must be plain, that none but a Mason could have framed such an instrument. There is a Mason's hand in this work—the Light shows it.

It may be asked, "How came this to be so long concealed and then just brought into notice?" Such, I reply, is the fate of all human works. It was so with some of the first of the Greek and Roman classics, which lay for ages in obscure places, and at last were accidentally discovered. The Pandects of Justinian were hidden for many centuries, until, as Judge Blackstone informs us, a copy, discovered at Amalfi, brought them into notice, and they soon became the law of Europe. Let me add, Amalfi, now a small seaport in Naples, was once an opulent city—was taken by the Normans in 1130—and this dormant treasure of civil law was found. It is not very many years since the long lost "Resp , of Cicero was discovered and published to the world with copious notes. The history of literature is full of instances of this kind. How often have important writings, charters, wills, deeds, and letters been found in decayed trunks and rubbish boxes, which lumbered some old garret, where they have laid for years, till some curious antiquary, belonging to another generation, has accidentally seen them, perceived their value, and pounced upon them as a prize. Our learned Historical and Genealogical Societies—so useful in rescuing the past from the waters of oblivion—are continually making such discoveries; and by the aid of explorations of this kind, documents of an exceedingly interesting nature are brought to light. It is not then strange or unaccountable that this Masonic circular, after a sleep of more than two hundred years, should again appear, bearing the features of truth and authenticity. Beyond doubt there are many such documents beneath the dust and cobwebs in the old Libraries of Europe; but it requires an eye to find them and a mind to appreciate their value.

Philip Melanchthon was distinguished for intellectual attainments in his very boyhood. He was educated at the University of Heidelberg, and at the age of 22 was chosen professor of Greek and Hebrew in the University at Wittenberg. He was a coadjutor in the Reformation with the great Martin Luther, and was an intimate friend of Erasmus. In 1530 he drew up the celebrated "Augsburgh Confession." He was one of the first scholars of the age—a man of great modesty—of a timid, retiring disposition—benevolent—much beloved by his numerous pupils, who flocked in multitudes to his lectures from distant regions—and almost adored by his friends who knew him. Indeed, his whole character, like the blue sky of heaven, is beautiful to contemplate. He is described as small in stature, with a high, arched and commanding forehead, handsome blue eyes, and a countenance, pensive when meditating, but finely lighted up in conversation; and what endears his memory to our Fraternity, is, that we have reason to believe that PHILIP MELANCHTHON was a Mason, though within a fraction 300 years have transpired since his death.

I. H. S.

INTERESTING PERSONAL NARRATION.

Addison, Vt., Dec. 2d, 1859.

C. W. MOORE.

Dear Brother—When the Chief Captain was about to send Paul to Felix, the Governor, by night on a plea of heresy, he wrote a short epistle to Felix, Acts 23d—26th verses. In imitation of Bible practice, (as we are strangers) I thought that I would sketch a few lines, giving a short history of my Masonic pilgrimage. I am now in my 79th year. In 1810, April 5th, I first passed the threshold of a Masonic Lodge, Morning Sun, No. 18, Bridgeport, Vt., but which, since the antimasonic whirlwind has passed, stands on the Grand Lodge records No. 5. In 1811, Feb. 14th, I joined the Baptist Church in Addison. Some eighteen months after there was a labor taken up by the Church with me, for attending a Lodge of Masons, which continued some six months, and was mutually referred to a Council of six churches, three of whose pastors were Masons, viz: Elder Leland, of Chester, Elder Green, of Cornwall, and Elder Starkweather, of Bridgeport. Said Council convened at Addison, and after hearing the case, made out a resolution, by way of advice to the parties, the purport of which was, that the Church ought to have notified Br. Whitford of their views in relation to Masonry at the time of his joining said Church; and that they ought to confess their fault, and treat his case tenderly under existing circumstances, and that Br. Whitford would do well not to attend the Lodge frequently, to the grief of the Brethren. In compliance with said advice, the Church made a formal confession, which was handed me by the Clerk. I also made out a writing to the Church, stating that, for peace and harmony in the Church, I would attend the Lodge less frequently or occasionally, as circumstances should seem to require; but that not being satisfactory, in due time I was excluded. About two years after, the Church was desirous that I should take up my travel with them, and proposed, that if I would take the ground which I had offered, and they had rejected at the time of the Council, they would be happy to receive me; to which I assented. We then travelled in harmony, until the Morgan troubles spread through the country, when a complaint was brought (by a member) against the Church for fellowshiping Freemasonry, to which the Church plead not guilty. The member then said that the Church had three or four members who were Masons and attended the Lodge, which amounted to the same thing as fellowshiping the Institution; upon which I arose and inquired of the Church, what course would be necessary for those of us to take, who were Masons, in order to give satisfaction, and have peace in the Church. The Clerk rose and said, the time had been when a discontinuance to meet with the Lodges would have been satisfactory, but that time had passed by, there must be a deeper work now, for God in his Providence had brought to light the hidden things of darkness, and nothing short of renouncing and denouncing Masonry, would give satisfaction. The labors with us were soon disposed of. Three of us (Masons) were excluded from the Church—two of whom were afterward restored, within two or three years. I remained seven years, when a committee of ten or twelve called on me, and wished me to take my place in the Church again, without denouncing or revealing any of the secrets of Masonry; I might enjoy my own opinion, relative to the merits of the institution unmolested.

The Lodges having at this time suspended their labors generally through all this section (as will long be remembered), I finally took my place in the Church (without *much healing*). In 1845, I was again excluded, with about twenty other members, for believing that our Saviour was soon coming, to set up his everlasting kingdom, "when the kingdom, and the greatness thereof *under* the whole Heavens, shall be given to the Saints of the Most High, and they shall take the kingdom and possess it for ever, even for ever and ever."

We have since built a Chapel where we enjoy religious privileges, under the labors of Br. D. T. Ross. Our present number is about forty members.

I have recently had a grandson join the Lodge. I attended at his initiation and raising in November last, at which time, by permission of the W. M., I read the following, composed by me for the occasion, on taking my leave:—

Farewell my dear Brethren—I bid you adieu,
Most fifty long years I have labored with you,

And now I've a grandson, to fill up my place;
I hope that his labors will prove no disgrace.

My age doth admonish, that I soon must go,
And sever all ties that are formed here below;
Though strong they have bound me to friends near my heart,
But death will dissolve them, and I must depart.

But Faith may look forward to that glorious day,
When all earthly things shall have passed away,
And join with fresh vigor in labors of love,
In mansions prepared by the Master above.

Then may you be faithful, and work by the square,
The compass, and gavel, that you may be there,
And enter the Lodge that is built without hands,
When the Sovereign Grand Master shall send his commands.

Then let all your service be mingled with love,
By Faith, Hope, and Charity. Thus you will prove,
Your labor has not been in vain in the Lord,
For glory and honor will be your reward.

In reply to the foregoing lines, the Senior Warden introduced a Resolution, to have them put on the Records of the Lodge, and read at their annual election of officers yearly. A compliment for which I feel very unworthy.

You will please pardon me for occupying your time in the perusal of my broken fragments of thought, in giving a sketch of my pilgrimage of life for a half century past, remembering the adage "Once a man and twice a child."

May prosperity attend you in diffusing the pure principles of Masonry broad cast over the habitable globe, is the wish and prayer of your Brother and Companion in this world of changes.

C. W. Moore. Wm. Whitford.

THE MASON'S ALLEGORY.

BY BRO. GEO. S. CAREY.—ENGLAND.

"The trade of a Mason 's a good moral school,
Where the measures of life are establish'd by rule:
When affairs go awry, let your judgment incline
To make matters even by drawing the line.

"Should your paths, being crooked, bewilder the mind,
Or, encircled by care, no alternative find,
Ne'er let your guide, reason, give way to despair;
Old Time, with exertion, your troubles may square.

"Should you meet with a Brother in craft too profound,
Make use of your plummet—his subtlety sound;
And if you no bottom should find in his heart,
When his hand he presents you, then bid him depart.

"Let your converse be level, your life not too gay,
But just within compass, the moderate way;
When you're crippled by age, infirm, or oppress'd,
Let Faith lend a pillar on which you may rest."

ORGANIZATION
OF THE
M. WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE
COMMONWEALTH OF MASSACHUSETTS, FOR 1860.

M. W. Winslow Lewis, M. D., of Boston, Grand Master.
R. W. Hon. J. V. C. Smith, M. D., of Boston, Deputy Grand Master.
" Joel Spalding, M. D., of Lowell, Senior Grand Warden.
" Wm. D. Coolidge, of West Newton, Junior Grand Warden.
" Thomas Tolman, of Boston, Grand Treasurer.
" Chas. W. Moore, of Boston, Recording Grand Secretary.
" Wm. W. Wheildon, of Charlestown, Cor. Grand Secretary.
W. Rev. Samuel Osgood, D. D., Springfield,
" E. M. P. Wells, D. D., of Boston, } Grand Chaplains.
" Wm. W. Baker, of Boston, G. Marshal.
" John McClellan, of Boston, Senior Grand Deacon.
" Peter Wainwright, of Boston, Junior Grand Deacon.
" Jesse P. Pattee, of West Cambridge,
" Richard M. Barker, of Boston,
" W. D. Stratton, of Melrose,
" E. P. Graves, of Greenfield, } Grand Stewards.
" Chas. A. Davis, M. D., of Chelsea,
" Lovell Bicknell, of Weymouth, } Grand Pursuivants.
" Benjamin F. Nourse, of Cambridge,
" Isaac P. Seavey, of Boston, } Grand Lecturers.
Bro. Irving I. Harwood, of Boston, Grand Organist.
" Samuel H. Gregory, of Boston, Grand Chorister.
" Eben F. Gay, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W.	Benjamin Dean, of Boston,	District No.	1.
"		"	2.
"	Wm. S. Gardner, of Lowell,	"	3.
"	Daniel W. Taft, of Blackstone,	"	4.
"	Z. L. Bicknell, of Weymouth,	"	5.
"	John A. Dana, of Worcester,	"	6.
"	James M. Cook, of Taunton,	"	7.
"	Sylvester Baxter, of Hyannis,	"	8.
"	Daniel Reynolds, of Springfield,	"	9.
"	W. B. C. Pearsons, of Holyoke,	"	10.
"	C. B. Rogers, of Charlestown,	"	11.
"	Sanford M. Hunt, of Roxbury,	"	12.

" C. T. Ward, Special Deputy for Chili, S. America.

ST. ALBANS.

LIKE some other distinguished personages of whom we possess very little satisfactory knowledge, St. Albans is claimed by the early Masonic writers to have been a Mason of some eminence,—a Grand Master and patron of the Order. This circumstance, whether true or otherwise, naturally enough attaches an importance to his name, and gives to whatever may appertain to his character, something more than an ordinary interest, and will to our readers, we think, justify the transfer to our pages of the annexed interesting sketch of the ancient city, which has been rendered memorable in the history of England as the place of his birth and labors.

The old Masonic Constitutions affirm that he was employed by Carausius to environ the city of Varulam (subsequently called St. Albans) with a wall, and to build him a splendid palace, he being considered the most accomplished architect of his time. And in an old manuscript, said to have been in the possession of the London Masons at the organization of the Grand Lodge of England, at the commencement of the last century, it is said of him that—" He loved Masons well, and cherished them much, and made their pay right good ; for he gave them ijs. per weeke, and iijd. to their cheer; whereas, before that time, in all the land, a Mason had but a penny a day and his meat, until St. Albans mended itt. And he got them a charter from the king and his counsell, for to hold a general counsell, and gave it to name Assemblie. Thereat he was himself, and did helpe to make Masons, and gave them good charges."

The history of the city of his nativity, and its surroundings, is thus sketched by a writer in a recent number of the London Masonic Magazine :—

' Midway between Watford and Berkhamstead, on the line of the North Western Railway, are situated the city and ancient abbey church of St. Albans, placed on a rising ground, and overlooking a wide landscape truly English in its character, being interspersed with small woods and copses, abundant shining streams and watercourses, which

" ———Slow winding through the level plain
Of spacious meads with cattle sprinkled o'er,
Conduct the eye along their sinuous course
Delighted; while there lies a spacious map
Of hill and valley interposed between."

St. Albans is the centre of a locality rich in historical reminiscences. Within a few miles is King's Langley, where Henry the Third had a palace in which he frequently resided, and to which he added a priory in which Piers Gaveston, the favourite of Henry the Second was buried, and wherein also are entombed the remains of the unfortunate Richard the Second. At Berkhampstead the Conqueror met the Abbot of St. Alban's with a crowd of Saxon chiefs and prelates, who had prepared to oppose his progress; William, however, falling upon his knees in the "holy presence," swore to rule according to the ancient laws and customs of the country." He had scarcely drawn breath after so profound a perjury, when he bestowed the castle of Berkhampstead and the surrounding lands upon his half brother, Robert Moreton, whom he had previously created Earl of Cornwall.

At the edge of the landscape is the little town of Ivinghoe, where, in a large cruciform church, the work of his own hands, is the tomb of Henry de Blois, that great church building Bishop of Winchester, and brother of King Stephen, who, having rebuilt the old cathedral of Winchester, founded the monastery and hospital of St. Cross, of which, according to cotemporary testimony, the revenues have become fabulous.

St. Albans was one of the principal towns of the ancient Britons, and in that character was one of the first which invited the thirst for conquest of the invading Romans, who besieged and took it, and twenty years afterwards raised it to the rank of "city," under the title *Verulam* or *Verulaminium*. They invested it with a wall of Roman titlework, a portion of which remains to this day, and is called Gorhambury Block. But according to Tacitus, they made but indifferent use o their conquest. Cratus, a lieutenant of Suetonius, excited the Briton population to an uncontrollable pitch of fury; their territory was taken away from their chiefs, and their households plundered. It was at St. Albans that Boadicea, the queen of the Iceni, writhing under unheard of wrongs, assembled round her the remains of her people, and falling upon the Roman legionaries quartered in the city of St. Albans, cut them to pieces, and put the execrable Cratus to flight, calling the proconsul from his successes in the north and west. Her triumph was but shortlived, and an exterminating massacre followed upon the return of the main body of the Roman army from the Isle of Anglesea. Again, however, she gathered round her the remnant of her people, and led them to the attack, reminding them of their and her own wrongs. Dion the historian, has described her draped in a many coloured robe, with a massive chain of gold around her neck, her yellow hair descending to her feet, her form majestic, and her countenance stern and imperious. She is represented as appealing from her two injured daughters to the populace, and exciting to a last energetic effort, in which, however, she was defeated, and ended her career by poison, A. D. 61. Her body is supposed by some (but the evidence is far from satisfactory) to rest in St. Albans. It was in reference to this campaign, that Tacitus used the celebrated words—"They (the Britons) are easy to rule, but under injury their temper is quick, sudden, and impetuous. They may be made obedient, but they can never be reduced to slavery.'

The name of St. Albans is one of purely Christian origin and tradition. In the Romish martyrology we are told that Alban was born a Briton, but became a soldier in the Roman legions, and was afterwards converted to Christianity, for which he suffered martyrdom under Diocletian, in A. D. 293, or according to others, 304. He was the first native of these islands that suffered for his faith, and the inscription under the spot, above which his shrine used to be placed, reads, "*Albanus Verolamensis, Anglorum Protomartyrus*, A. D. 293."

Of the ancient abbey of St. Albans there remain only the abbey church and gateway, which were purchased of Edward the Sixth by the corporation and inhabitants, and appropriated to parochial purposes. The old edifice, however, is of great antiquity, dating from a time long before the conquest. Indeed, it was cotemporary with the first St. Paul's above Ludgate, and St. Peter's in Thorney Island. It boasts of originating in nearly the same manner, namely, from kingly penitence. Offa, King of Mercia, the same of whom mention has been made in previous papers, resolved, stricken with remorse for the murder of Ethelbert, King of the East Angles, to erect a shrine to St. Alban at Holmehurst, in the year 795. This establishment he largely endowed and enriched with costly presents. It flourished for nearly seven centuries, and grew so wealthy, that the kings of the twelfth and thirteenth centuries were entertained by its abbots in a princely fashion, which they themselves could not excel. The Roman tiles with which the city was originally built, were employed at various periods to repair and reconstruct this great monastery of the Benedictines. That portion of it, which at present remains, is composed of various styles of architecture; indeed, so remarkable is this that we find the circular and pointed arch in different sides, and the rudest specimens of Saxon architecture placed beside the more refined form and workmanship of the Norman era. Of the original dimensions some idea may be formed from the present proportions of the existing church. It is like other ancient English churches, cruciform, and measures six hundred feet at the intersection of the transepts; each transept measures one hundred and eighty feet. The height of the tower is one hundred and fortyfour feet, and the nave is two hundred and seventeen feet wide. The revenues of the abbey of St. Albans were computed in the thirteenth century at £2,500 per annum, at that time an enormous sum. The number of illustrious personages interested in this ancient church is very great. In one of the side walls are niches of seventeen kings who were patrons of the abbey; most conspicuous is the monument of Humphry, Duke of Gloucester, who, to distinguish him from Richard, afterwards the third of that name, King of England, was called the "good" Duke of Gloucester.

But there is another church, St. Michael's, which derives a melancholy interest from the circumstance of its being the last resting place of Francis Lord Bacon and Verulam.

"That wisest, greatest, meanest of mankind."

In that church is the monument of the great philosopher and statesman. Here he was carried from his residence at Gorhambury, where he retired after his impeachment by the peers. There is a sad interest attaching to his last appeal to the king, in which he says, "I see my approaching ruin. There is no mercy in a multitude. Those who now strike at your chancellor will strike at your crown. I am the first, I hope I may not be the last sacrifice." This was penned in 1626. Twentythree years later, Charles I. was brought to the block. And later the degraded chancellor exclaimed, in the despair of a broken heart, "It is my own act, my lords, be merciful to a broken reed." How applicable are the beautiful lines of Byron:—

"And the soft quiet hamlet where he dwelt
Is one of that complexion which is made

For those who their mortality have felt;
A home and refuge from their hopes decayed,
In the deep refuge of the green hills shade,
Which shows the distant prospect far away,
And busy cities now in vain displayed,
For they can lure no further, and the ray
Of the bright sun can make sufficient holy day."

MATTERS OF DISCIPLINE.

We have been politely favored with an advance copy of the report on correspondence submitted to the Grand Lodge of North Carolina on the 5th ult. It is from the pen of R. W. Brother P. W. Fanning, P. G. M. and one of the ablest and most intelligent Masons in the State. It is is ably drawn and the views of the writer, which are usually sound, are presented with a refreshing frankness and clearness. We give below several extracts, which, for convenience, we have thrown into distinct articles:—

IMPROVING MASONRY.

For years we have discovered, with fearful forebodings, a disposition to *improve* upon the structure that our forefathers have erected—it has been found to be defective in many particulars; modern progressionists and penetrating intellects have conceived the elating idea of adding, by an ingenious process, to its proportions, beauty, strength and grandeur. If not by the united action of those who revere the Lodge for its antiquity and the unchangeableness of its laws, rights and customs, the lines be speedily drawn and an effective check be given to these persistent inroads, it will soon have become so disfigured as to bear so faint a resemblance to its original, as hardly to be recognized or owned. It is vain to attempt to make it assimilate to other associations by engrafting upon the body of Masonry any of their puerilities—Masonry is unlike all other institutions, and must remain so. It is an Institution by itself and to itself, and seeks no unholy alliances. It pursues the even tenor of its way, quarreling with no one for opinions' sake—infringing upon no consecrated ground—trust in God, and Charity to all mankind, its motto. The term is of universal import, affording its embrace to all who seek it and claim the attributes of a man, acknowledging his responsibility.

COMPULSORY MEMBERSHIP.

The proceedings, to a great extent, overflow with discussions for and against new tests, innovations in general, and non-affiliation. Had your Committee despotic power, they would at once expunge all proceedings from every Masonic record involving these questions, wherever they appear. We will be pardoned for a candid expression of opinion on these several subjects, without resort to argument in proof of their validity. In the first place, retrospective laws can have no force and are inoperative; in the second, *tests* introduced within a score of years, cannot claim antiquity, and are therefore impotent on that score. Again, *innovations* are never to be tolerated; why then attempt to force their recognition? And as to affiliation, the necessity was never, 'till of recent date, insisted upon. We admit that Masons ought to belong to a Lodge, and that Lodges ought to admit Masons—so far then as obligations go, the Lodge and the individual stand upon a par, for certainly the obligation to join, implies an obligation to admit; how can a man enter when the door is shut against him? Besides, the condition of both, Lodge and Mason, must be such as to oppose no barrier—this is not always the case; both individual and Lodge, or either, may be in offensive condition—the individual, of course, is then to suffer. Like the wife of a drunken husband, who was to be whipped, whether she sat up and burnt the candle or went to bed—so with him, punishment in either dilemma would be his doom. In a word, is not the relation between the Lodge and the man positively and absolutely a voluntary one on both sides? The man voluntarily seeks the degrees of Masonry, the Lodge voluntarily confers them—the one pays his money, the other gives an equivalent. Neither at this stage, or any other, has it been intimated to him that he has been duped, unless he avail himself of membership; true, it may be proferred him, but the voluntary feature still remains unchanged. He certainly would be surprised to discover thereafter that he stood on the same footing as a disgraced Mason! But we are betrayed into arguing the case, and will stop.

* * * * * * *

The Grand Master also brings up the subject of non-affiliated Masons—a theme of ceaseless agitation—recommending to the Grand Lodge the most stringent action in reference thereto; an article in the By-Laws would seem to meet the views of the Grand Master, by suspending the delinquents, and excluding them and their families from all their privileges as Masons. To sustain his position, the Grand Master lays down two propositions, which are, that "the Brother who will not affiliate with the Lodge nearest him, not only avows disrespect to the Order, but leaves himself fairly chargeable with the meanness of evading the payment of his just share towards its support." And that "the Brother belonging to a Lodge, who neglects to meet with it, and pays no dues, stands in a position morally similar." The second proposition we fully endorse—the first cannot justly be sustained. Before you talk of *compelling* Masons to join a Lodge, the Lodge must first be *compelled* to receive them. If an individual complies with all the obligations imposed upon him on his admission, no others can be justly demanded of him. It is optional with him, on his initiation, to join a Lodge or not; if he neglect it beyond the prescribed time, a ballot has to take place, and he may be rejected. What then becomes of his duty to affiliate? An individual once made a Mason cannot be deprived of any of the characteristics with which he was then endowed, except for Masonic offence. Notwithstanding these very rational views of the case, we do not envy the feelings of that conscience-seared Mason who is ready to participate in all the sociabilities of Masonry, without manifesting a corresponding disposition to aid, according to his ability, in enlarging and perpetuating that privilege.

THE TIMES AND DUTY OF MASONS.

Let us now direct our attention to more serious affairs. Our beloved country, if not the whole world, is in a state of convulsion; the signs of the times are pregnant with evil forebodings, and, without the greatest discretion on all sides, or some providential interference, we may, in a moment, be deluged in the most heart-rending distress. What is the mission of Masonry in the midst of such a threatening aspect—is it not to battle with all her moral energy to avert the impending calamity? But to will it, and she can do it. Let us not then, like Nero, stand by and look on and worse than fiddle whilst Rome burns. It becomes the imperative duty of Masons, both individually and collectively, to throw oil upon the troubled waters and to interpose their strongest influences in allaying bitter animosities, which, left unsubdued to rankle in the breast, at length break forth in madness, impatient of restraint, and heeds not friend or foe in the sad work of brutal vengeance that surely follows. We cannot be censured for this digression, prompted by the strongest feelings of humanity—Masons must be true to their trust.

JURISDICTION.

This question of jurisdiction is one of great delicacy, but which has been definitely settled, and is regarded as sacred by the Craft at large. A Grand Lodge jurisdiction is bounded by the limits of the State—a subordinate Lodge by an equi-distance with those which immediately surround it—and an individual by that of his nearest Lodge, unless in cities, or localities where a plurality of Lodges are established. A departure from these regulations is irregular, without proper consent first obtained.

RESTORATION BY GRAND LODGE.

We do not hesitate to express the conviction that, should our Grand Lodges ever adopt such a regulation and attempt to put it in practice, every Subordinate Lodge in the country would spontaneously rise up in rebellion against it. Furthermore, we declare, that no power on earth, not excepting the Grand Lodge, has authority to dictate to a Lodge, otherwise than upon Constitutional grounds, or established regulations, who shall compose its membership, nor compel it to receive a member whom it has discarded. Among the prerogatives of a Lodge, is that of choosing and retaining the members of its own household; if this be done in accordance with their By-Laws, by whom shall they be arraigned? When a Lodge expels a member, they know best whether they want him back or not—a ballot at any time will decide that question. Lodges have been chartered without the restriction of the rights alluded to; should Grand Lodges hereafter establish regulations so derogatory to those rights, it would be an act of violence, justifying in the Lodges a surrender of their Charters.

BALLOTING FOR DEGREES.

Petitioners for the degrees of Masonry, always expect, if favorably received, that they will be made Masons, and are never informed that there is any half way business in it; that they must be elected three times. And no Mason if his senses would ever vote for a candidate if there existed a doubt on his mind of his fully advancing; because the Lodge wants no entered apprentices; no fellow crafts, only a necessity of their obtaining the crowning degree. Wherefore, then, subject the applicant to a second and third ballot; it may be simply to allow some whimsical Brother who had voted affirmatively in the first instance, to cast a negative in the second. For valid reason, any member can arrest the progress of the candidate at any point—which might lead to a satisfactory adjustment—a negative ballot would be final.

THE FAMILY OF AN EXPELLED MASON.

We contend and insist that, according to the true and genuine spirit of Masonry the wife and family, otherwise faultless, of a debauched or disgraced Mason—whether she desert the wretch or not—are as much if not more entitled to the sympathies, the charity, kindly offices of the Lodge, as are the wife or family of the most worthy, though perchance the most unfortunate individual in it. Being the irreproachable wife of a Mason, at the time in good standing, his fault, without her criminality, should entitle her in all charity to a sustaining hand. 'Tis Heaven born relief that voluntarily comes in the hour of distress. To the writer, batchelor as he is, these sentiments are inseparable from his Masonry.

HANNAH ERWIN ISRAEL.

A MASONIC ANECDOTE OF THE REVOLUTION.

[From Mrs. E. F. Ellet's Heroic Women of the Revolution, in Godey's Lady's Book.]

Israel Israel, the husband of this lady, was one of the Committee of Safety. His residence was near Wilmington, Delaware. On a visit to his mother's dwelling, he found it in possession of several soldiers quartered on the family. While the family were seated at supper, the house was surrounded and Israel taken prisoner as a rebel. He convinced them of their error by saying it was his brother Joseph; this was done merely to gain time.

Having bid adieu to his family, Mr. Israel set forth on his journey homeward. He arrived only to be made a prisoner. The loyalist who had given him the countersign, had betrayed the secret of his expedition. He and his wife's brother were immediately seized and carried on board the frigate Roebuck, laying in the Delaware, a few miles from the then borough of Wilmington, and directly opposite his farm, in order to be tried as *spies.*

Being one of the Committee of Safety, the position of Mr. Israel, under such an accusation, was extremely critical. On board the ship he was treated with the utmost severity. His watch, silver shoe-buckles, and various articles of clothing were taken from him; his bed was a coil of ropes on deck, without covering from the bitter cold of the night air; and to all appearances his fate was already decided. The testimony of his tory neighbors was strong against him. Several were ready to swear to the fact, that while the loyal population of the country willingly furnished their share of the provisions needed by the ships of war, he had been heard to say repeatedly, that he "*would sooner drive his cattle as a present to General Washington, than receive thousands of dollars in British gold for them.*"

On being informed of this speech, the commander gave orders that a detachment of soldiers should proceed to drive the rebel's cattle, then grazing in a meadow in full view, down to the river, and slaughter them in the face of the prisoners.

What, meanwhile, must have been the feelings of the young wife, herself about to become a mother, when her husband and brother were led away in her very sight? The farm was a mile or more from the river; but there was nothing to intercept the view, the ground from the meadow sloping down to the water. Mrs. Israel was at this period about nineteen years of age, and is described as of middle height, and slight but symmetrical figure; of fair complexion, with clear blue eyes and dark hair; her manners modest and retiring. She was devoted to her family and her domestic concerns. It needed the trying scenes by which she was surrounded, to develop the heroism which, in times more peaceful, might have been unmarked by those who knew her most intimately.

From her position on the look out, she saw the soldiers land from the ships, shoulder arms, and advance towards the meadow. In an instant she divined their purpose, and her resolution was taken. With a boy eight years old, whom she bade follow her at his utmost speed, she started off, determined to baffle the enemy and save the cattle at the peril of her life. Down went the bars, and followed by the little boy, she ran to drive the herd to the open lot. The soldiers called out repeatedly to her to desist, and threatend, if she did not, to fire on her.

"Fire away!" cried the heroic woman. They fired! The balls flew thickly around her. The frightened cattle ran in every direction over the field.

"This way!" she called to the boy, nothing daunted; "this way, Joe! Head them there! Stop them, Joe! Do not let one escape!"

And *not one* did escape! The bullets fired by the cowardly British soldiers continued to whistle around her person. The little boy paralyzed by terror, fell to the ground. She seized him by the arm, lifted him over the fence, and herself drove the cattle into the barn-yard. The assailants, baffled by the courage of a woman, and probably not daring, for fear of the neighbors, to invade the farm-houses, retraced their steps, and returned disappointed to the ship.

All this scene passed in sight of the officers of the Roebuck and the two prisoners. The agony of suspense and fear endured by the husband and brother, when they saw the danger to which the wife exposed herself, may be better imagined than described. It may also be conceived how much they exulted in her triumph.

The trial was held on board the ship. The tory witnesses were examined in due form; and it was but too evident that the lives of the prisoners were in great danger. A kind-hearted sailor sought an opportunity of speaking in private with Mr. Israel, and asked him if he were a *Freemason.* The answer was in the affirmative. The sailor then informed him that a Lodge was held on shipboard, and the officers, who belonged to it, were to meet that night.

The prisoners were called up before their judges, and permitted to answer to the accusation against them. Mr. Israel, in bold but respectful language, related his story; and acknowledged his secret visit to Philadelphia, not in the character of a spy, but to carry relief to his suffering parent and her family. He also acknowledged having said, as was testified, that "he would rather give his cattle to

Washington, or destroy the whole herd, than sell them for British gold." This trait of magnanimity might not have been so appreciated by the enemies of his country, as to operate in his favor, but that, watching his opportunity, he made to the commanding officer the secret sign of Masonic brotherhood. The effect was instantly observable. The officer's stern countenance softened; his change of opinion and that of the other judges became evident; and after some further examination, the court was broken up. The informants, and those who had borne testimony against the prisoners, hung their heads in shame at the severe rebuke of the court for their cowardly conduct in betraying and preferring charges against an honorable man, bound on a mission of love and duty to his aged mother. The acquitted prisoners were dismissed, loaded with presents of pins, handkerchiefs, and other articles not to be purchased at that time, for the intrepid wife; and were sent on shore in a splendid barge, as a mark of special honor from the officer in command.

LETTER FROM THE PRINCE OF PRUSSIA.

THE following letter was received from Prince Frederick William of Prussia, in reply to an address from the Provincial Grand Lodge of Victoria, congratulating him on his marriage with the Princess Royal of England:—

"Most Worshipful Sir,—I have received with great gratification the address of the Most Worshipful Provincial Grand Lodge of Victoria, and was highly pleased to observe that the Brethren in your distant country have so warmly sympathized in the establishment of that happy band which I hope will be the greatest blessing of my life. I have carried with me a warm and grateful recollection of the great and uniform kindness which has been extended to me by the Masonic Fraternity of Great Britain in general, and I can assure you it is most pleasing to my heart to behold the universal feeling of this sympathy which animates so many members of our noble Order. I request you, Most Worshipful Sir and Brother, to convey to the Illustrious Grand Lodge of Victoria my sincere and warmest thanks for their affectionate address and cordial wishes. I assure you that I feel all those emotions of gratitude which they are calculated to inspire; and I hope that the feeling of sympathy and the principles of concord and unity will never desert our Order, which are destined for the blessing and benefaction of mankind. May the Supreme Architect of the Universe look down with benignity upon all the undertakings of the Most Worshipful Grand Lodge of Victoria, and enable you to promote the welfare and advance the happiness of the human race.

"Saluting you by the sacred numbers,

"I am, yours fraternally,

(Signed) FREDERICK WILLIAM, Prince of Prussia.

"Andrew Clarke, Esq., M. W. Prov. G. M. of the Provincial
Grand Lodge of Victoria, Melbourne, Australia."

Obituary.

BROTHER SAMUEL W. BROWN.

Masonic Hall, Lowell, Nov. 16th, 1859.

At a regular meeting of Pilgrim Encampment of Knights Templar, held this evening, the following Preamble and Resolutions were offered on the death of Sir Knight Samuel W. Brown, which were adopted:—

Whereas Pilgrim Encampment, by the dispensation of an all-wise and mysterious Providence, has been called to mourn the loss of a worthy and valiant Knight in the recent decease of Sir Samuel W. Brown, therefore the Sir Knights of this Encampment, in Asylum assembled,

Resolve, That for the first time since the establishment of our Encampment, a link in the chain of our fraternal circle has been severed, and we as Sir Knights, are called to assemble around the last resting place of the remains of a worthy Companion of this Encampment.

Resolved, That in the decease of Sir Knight Samuel W. Brown, this Encampment has lost a true and worthy Companion and a brave and valiant Knight, and this community a worthy and respected citizen, who in the various relations of life has maintained his part with the honor of a man, and the fortitude of a christian.

Resolved, That these resolutions be placed upon the record of the Encampment, and that the blank page immediately following, be inscribed with the name, age and time of death of our departed Companion.

Resolved, That a copy of these resolutions, attested by the Recorder, be forwarded to the family of the deceased, and to Moore's Magazine for publication.

A true copy. Attest, GEO. W. BEDLOW, *Recorder.*

PROF. DANA P. COLBURN.

The sad accident by which this excellent Brother lost his life on the 15th ult., has thrown a veil of sorrow over the whole Fraternity—indeed over the whole community—of our neighboring State of Rhode Island. He was thrown from his chaise and instantly killed.

The deceased was the Principal of the State Normal School at Bristol, and was greatly beloved by all who knew him, or who were in any way connected with him. He was a member of What-Cheer Lodge, by the members of which he was buried at South Dedham, in this State, on Monday, the 26th ult. The following notice of him is from the Providence Press:—

In the midst of usefulness, in the prime and vigor of life, and with bright visions of happiness before him, the deceased has been suddenly, by an all-wise yet mysterious Providence, struck down, and the earthly hopes of his relatives and friends have been blasted for ever. To his aged and widowed mother, and especially to that sorrowing one, who in a few days was to have been united to him by marriage, and who received the sad intelligence of his death even while surrounded by the preparations for their approaching nuptials, the warmest sympathies of this community will be given. Their loss is his gain. Mr. Colburn was a sincere believer in the doctrines of Christianity, and although he never made a profession of religion, his life affords ample evidence to those who knew him best, that he was fully prepared for his sudden departure, and that an entrance has 'ere this been ministered unto him "abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

Brother JOHN JAMES PEPPY.

Woburn, Dec. 19th, 1859.

Whereas, our dearly beloved Brother John James Peppy, has been removed from our midst, and from the cares, associations and pleasures of this life, and called from labor below to refreshment above, Therefore

Resolved, That by this dispensation of Divine Providence, we experience a heavy and painful loss; that the community are deprived of an honorable and public spirited citizen; that his friends are afflicted by a separation from one, whose genial temper and stirling worth were his peculiar characteristics, and that this Lodge, where he met us as Brothers, where his presence was ever a pleasure, and his absence a loss, is mournfully impressed with the great void, which his absence from our circle occasions.

Resolved, That while he was with us, we all loved him; that his many manly traits of character, his love and ever ready sympathy, his generous and whole-souled brotherly affection, endeared him to us, and now that he is no more, the recollection of his many virtues, his frank and open nature, his tender and sympathizing heart and his generous charity to all, will ever live in our hearts, and though our Brother has passed from this life of labor while the days of his usefulness were beginning to dawn, yet his memory will ever be revived and cherished by us, till we join him in that abode where he is now at rest.

Resolved, That with his mainfold and varied duties in life, he was a good, active Mason; that he held our institution in high repute, and its prosperity was always cherished and zealously guarded by him, and that this Lodge justly mourns the loss of its "Pillar of Beauty," and that so active, cheerful and noble a Mason, was not spared to adorn it with his presence.

Resolved, That to the bereaved family, whose grief can only be assuaged by Him, from whom cometh every good and perfect gift, we tender the deepest sympathy of men who loved and honored their deceased Brother; and that we feel how limited are our means compared with our wishes for their consolation in their great bereavement.

Resolved, That a copy of these resolutions be sent to the widow of the deceased, placed upon the records of the Lodge, and sent to the Monthly Magazine, in Boston, for publication.

William D. Stratton,
Edward D. Hayden,
Wm. M. Miller,
Wm. T. Grammer,
for the Committee.

Brother GEO. H. COLEMAN,

Died at the residence of his father, in Nantucket, Dec. 4th, 1859, aged 29 years.

At a regular communication of Union Lodge, Nantucket, Mass., held on Monday evening, Dec. 5th, 1859, the following preamble and resolutions were unanimously adopted:—

Inasmuch, as an all-wise Providence has deemed it proper to remove from our midst, Geo. H. Coleman, who ever moved in our ranks as a true and worthy Brother,

Resolved, That the Members of Union Lodge extend to the bereaved family their deepest sympathies in this hour of trial, as a token of their appreciation of his worth, and of the deep sorrow that pervades our hearts upon the announcement of his melancholy decease.

Resolved, That the Secretary of the Lodge prepare and furnish the resolutions for publication in the Freemasons' Magazine, Boston; send a copy of the same to the parents and family of our deceased Brother, and enter the same upon the journal of the Lodge.

Chas. P. Swain, *Sec'y. Union Lodge, Nantucket.*

Nantucket, Dec. 13th, 1859.

Brothers MARTIN PALMER and JOSEPH R. TALLMAN.

New Bedford, 12th Month 5th, 1859.

At a Special communication of Star in the East Lodge, held at Masonic Hall, Monday evening, Nov. 28th, A. L. 5859, on motion of Bro. Hiram Webb, the following Preamble and Resolutions were unanimously adopted by the Lodge:—

Whereas it has pleased Almighty God to withdraw from our earthly Lodge our esteemed Brothers Martin Palmer and Joseph R. Tallman, Therefore

Resolved, That by this dispensation of Divine Providence, we feel that this Lodge has sustained the loss of active, generous and worthy Brethren, who have been associated with us, and with whom we have enjoyed many pleasant hours.

Resolved, That we bow with submission to the will of the Great Architect of the Universe, who doeth all things well, and while we deeply mourn the loss of these our Brethren, we are consoled in the reflection, that their labors are ended, and they are now made perfect Ashlers, fitted and prepared by the Great Master builder for that house not made with hands, eternal in the Heavens.

Resolved, That we sincerely, deeply and most affectionally sympathize with the widows, children and immediate friends of the deceased in their afflictive bereavement, and that a copy of these resolutions be sent to their families through the Secretary.

Resolved, That the Lodge wear the usual badge of mourning for thirty days.

Resolved, That the above resolutions be entered on the Lodge Books, and a copy of the same be forwarded to the Masonic Magazine for publication.

Lucius H. Morrill, *Secretary of Star in the East Lodge.*

Hon. PETER CARR.

At a regular communication of Prairieville Lodge, No. 137, held at the Hall, in Clarksville, Mo., Dec. 2d, 1859, the following preamble and resolutions were offered and unanimously adopted:—

Whereas it has pleased the Supreme Master of the Universe to remove from time to eternity, our highly esteemed friend and beloved Brother, Peter Carr, Treasurer of our Lodge, who departed this life on the 18th Nov., 1859, at his residence, Hazlewood, Pike County, Mo., in the 42d year of his age. Therefore

Resolved, That as members of this Lodge, while we deeply deplore the loss of the society of our beloved Brother, we cherish a warm and grateful remembrance of the fidelity, zeal and promptitude with which he discharged the duties of the office he has filled in this Lodge, and the Christian conduct of his private life.

Resolved, That in the death of Peter Carr, the community here lost one of its brightest ornaments, the Masonic fraternity one of its most valuable jewels.

Resolved, That we tender the warmest sympathies of our hearts to his bereaved family, and in this their hour of need, we point them to the Lion of the tribe of Judah, who has testified to us that this mortality shall put on the robe of immortality and so appear in the celestial Lodge above, and the redeemed saints made perfect by the blood of our crucified Saviour.

Resolved, That as a token of respect and esteem for our deceased Brother, the members of this Lodge wear the usual badge of mourning for thirty days.

Resolved, That these proceedings be published in the Clarksville Weekly Union, and that the Missouri Republican, and Freemasons' Monthly Magazine, be requested to copy.

Wm. H. Pollard, *Secretary.*

MASONIC CHIT CHAT.

☞An intelligent correspondent in Mississippi, whose opinions are entitled to respect, writes us as follows:—Speaking of the late meeting at Chicago, he says—These meetings, triennially, are certainly very pleasant, and particularly to social gentlemen, who can meet and have their banquets; but if they be of any service to Freemasonry, in any way, I must confess my obtuseness in not being able to perceive it.

"What we will do with the Universal Masonic Congress, I do not know. A committee has been appointed to report at our next Grand Lodge communication. I have far less respect for that organization than any other. There can be no mixing of *rites* without danger to one, if not both. I am not among those, (and they are certainly very distinguished,) who believe in *extending* Freemasonry, or considering unimportant what are its ceremonies, or their emblematic character, if the *kernel* of the Institution be preserved.

"I look upon it also as extremely dangerous to Masonry to create new governing bodies; for the very substantial reason that we do not require them; and further, that we cannot determine their future power, action or influence. With the Lodge and Grand Lodge it is different; yet we have some little difficulty in determining their powers, though their duties have been severally legislated upon for more than a century. We know, however, that they promote the welfare of Freemasonry and have never been instrumental of wrong to the world, within or without its boundaries."

☞A dispensation was last month issued by the Grand Master for a Lodge at East Boston, to be called *Hammatt Lodge*, in honor of our venerable and beloved Brother John B. Hammatt, Esq., of this city, now in his eightysecond year, and still active in his Masonic duties and strong as in youth in his Masonic attachments.

☞"Every unworthy member you receive, is only one more clog on your actions; one more cause of difficulty; one more subject for discipline."

Washington Statue.—The Grand Lodge of this Commonwealth, at its communication on the 27th ult., voted an appropriation of *Three Hundred Dollars* to aid our Brethren in Virginia, in paying for the *Marble Statue* of Washington, recently procured from Italy, and to be placed in a Monumental Temple at Fredericksburg, the place of his initiation into Masonry.

☞*St. Andrew's Lodge*, of this city, the last month, voted an appropriation of *Four Hundred Dollars*, to complete the education of the son of an honored deceased Mason. Such acts of generosity are an honor to our Institution.

☞"We entirely concur with the committee and regard the practice of permitting any Brother to make private examinations, and upon *these*, admitting strangers to Lodges, as exceedingly loose and unsafe."

Officers of Monitor Lodge, Waltham, Mass., for 1860.—M. A. Moore, W. M.; H. Mullikin, S. W.; H. M. Britton, J. W.; J. H. Bowker, Treas.; T. W. Farnsworth, Sec.; J. G. Thayer, S. D.; C. H. Houghton, J. D.; Wm. Gibbs, S. S.; A. Bowers, J. S. C. W. Fogg, Marshal; L. Bowers, Tyler.

Officers of Jerusalem Lodge, Northampton, Mass.. for 1860.—Henry Childs, W. M.; William H. Jones, S. W.; James R. Trumbull, J. W.; Andrew S. Wood, Treasurer; Amasa D. Wade, Sec.; William D. Ansell, S. D.; William Bliss, J. D.; Rev. Horace F. Morse, Chaplain; David W. Crafts, Marshal; G. F. Wright, Trustee; Benjamin S. Morse and Josiah H. Prindle, Stewards; Thos. W. Mukins, Organist; E. W. Nichols, Inside Sentinel; William Weatherell, Tyler.

As a rough quarry stone may be squared and polished by the hand of the skilful workman, so may the uninformed mind be moralized by the effects of education and example, and made a good and useful member of society.—*Dr. Oliver.*

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XIX.] BOSTON, FEBRUARY 1, 1860. [No. 4.

DEDICATION OF FREEMASONS' HALL.

The dedication of the new Masonic apartments in this city, a full description of which was given in our last, took place on the 27th December, in the presence of a larger concourse of Brethren than were ever before assembled at any one time in a Masonic hall in Boston. It is estimated that a thousand Brethren visited the apartments in the course of the evening, many of whom were obliged to retire, not being able to get near enough to witness the ceremonies,—the principal part of which took place in the larger hall, which was crowded to its utmost capacity, there being not less probably than seven hundred persons present.

At about 6 o'clock the Grand Officers entered the hall in procession, when the Grand Lodge was opened on the third degree in ample form. This was followed by a voluntary on the Organ, and an appropriate and fervent prayer by the Rev. E. M. P. Wells, D. D. of Boston, one of the Grand Chaplains. The Ode written for the occasion by R. W. Brother Wm. W. Wheildon, and published in our last, was then sung by the choir.

The dedication services were then commenced and conducted agreeably to the forms prescribed by ancient Masonic usage. The Corinthian, Ionic, and Doric Halls were severally dedicated to *Freemasonry*, *Virtue*, and *Universal Benevolence*. At the conclusion of which the M. W. Grand Master delivered an interesting address, in which he sketched the history of the various halls and other buildings which have at various times been occupied by the Grand Lodge within the last century and a quarter. The address was ably written, and was listened to with attention by the large number of Brethren present.

At the conclusion of these ceremonies the installation of the officers for the current year took place. Previous to installing his successor, however, the retiring Grand Master, M. W. John T. Heard, delivered his annual address, in which he laid before the Grand Lodge a full account of his official acts for the past year and a general statement of the present condition of the jurisdiction. We should be pleased to lay the address, entire, before our readers, but the following extracts are all that we can conveniently spare room for :—

FILLING VACANCIES.

During the year, I have granted dispensations, in a few cases, to supply official vacancies in Lodges, by election. In one case such power was given to fill the office of Secretary. I am convinced that the exercise of this authority has proved beneficial to the Lodges on which the privileges were conferred.

AMERICAN MASONIC HOME.

In October last, I received a communication from the Superintendent of the "American Masonic Home," an asylum for orphans, to be established at Washington city. His agent was present at our quarterly communication, held on the 14th of this month, and addressed you on the subject. The project does not commend itself to my judgment : it is designed to compass too much to be prudently managed and efficient in its results. We are more competent to practice this charity for persons in our own jurisdiction than our Brethren who are hundreds of miles from us. A distinct Masonic asylum, of any kind, can but be of doubtful utility, while there are so many charitable institutions of excellence in which our poor can enter through our intercession and contributions to their support.

DISTRICT DEPUTIES.

The reports from our District Deputy Grand Masters afford, in general, the most gratifying accounts of the Lodges in this jurisdiction. Those Brethren have, during the past three years, co-operated as a Board of Deputies and held meetings on the days of our communications, which have been instrumental of much good. I beg to take this opportunity to thank these officers for the great services they have rendered to Masonry in this Commonwealth, and in doing so, would include all who have served as District Deputies whilst I have occupied the office I am now to vacate.

DISPENSATIONS FOR NEW LODGES.

During the past year ten Dispensations for new Lodges have been granted, viz :—

March 4—for *Pilgrim Lodge*, Harwich, South Village, to Frederick Hebard and others.

March 28—for *Excelsior Lodge* (to be changed to Caleb Butler), South Groton, to E. D. Bancroft and others.

June 19—for *Wilder Lodge*, Leominster, to Wm. Durant and others.

August 10—for *Martha's Vineyard Lodge*, Tisbury, to Joseph T. James and others.

September 17—for *Oxford Lodge*, Oxford, to J. A. McGaw and others.

September 19—for *Orange Lodge*, Orange, to J. M. Sawin and others.

November 22—for *John Cutler Lodge*, Abington, to Joseph Hutchinson and others.

November 24—for *United Brethren Lodge*, Marlborough, to Alexander C. Felton and others.

December 7—for *Quinebaug Lodge*, Southbridge, to S. A. Drake and others.

December 22—for *Hammatt Lodge*, East Boston, to Elisha J. Cleveland, J. V. C. Smith, and others.

CHARTERS GRANTED BY GRAND LODGE.

The following Charters have been issued by authority of the Grand Lodge the past year :—

Quaboag Lodge, Warren. Date of Charter, March 9th, 1859. Constituted, March 21st, 1859.

Henry Price Lodge, Charlestown. Date of Charter, June 8th, 1859. Constituted, June 22d, 1859.

Montacute Lodge, Worcester. Date of Charter, June 9th, 1859. Constituted, June 28th, 1859.

Trinity Lodge, Clinton. Date of Charter, September 6th, 1859. Constituted, September 21st, 1859.

Webster Lodge, Webster. Date of Charter, September 6th, 1859. Constituted, September 22d, 1859.

Hiram of Copiapo, Copiapo, Chili, South America. Date of Charter, December 14th, 1859. To be constituted by R. W. Charles T. Ward, Jr., Special Deputy.

Southern-Cross Lodge, Valparaiso, South America. Date of Charter, December 15, 1859. To be constituted by Special Deputy.

Bristol Lodge, Attleboro. The Charter of this Lodge has been restored to the Brethren in that town, agreeably to a vote of the Grand Lodge, passed at the quarterly communication in September last.

Benjamin Franklin Lodge, West Dennis, has become incorporated with *Mt. Horeb Lodge*, at West Harwich, by authority of the Grand Lodge.

DELINQUENT LODGES. FAILURE TO PAY DUES.

One Lodge has failed two successive years to pay into the Grand Treasury, the fees required of it by our regulations. The reasons assigned for this delinquency do not appear to me to justify it. It is worthy of serious consideration, whether a Lodge ought not to be suspended on its first omission to meet its pecuniary engagements to the Grand Lodge. A Lodge has no right to appropriate moneys required of the Grand Lodge on initiates as the dues of that body, to any purpose of its own whatever; they should be set aside immediately on receiving them, and be kept ready for transmission to the Grand Treasurer. They are in no sense the property of the Lodge, and cannot be converted to its use without a violation of the rights of others.

INITIATION OF SOJOURNERS.

A short time since I received information—unofficial—that one of our Lodges had trespassed on the rights of the Grand Lodge of California, by making a Mason of a citizen of that state, in derogation of our own laws and subversive of those friendly relations which should exist between two Masonic Grand Bodies. The attention of the Master of the Lodge having been called to the charge against it, it promptly did all in its power to make honorable reparation.

LODGES—MEMBERS—INITIATES.

The whole number of Lodges in this Jurisdiction is now one hundred and ten—one hundred chartered, and ten working under dispensations. The number of members, Sept. 1, 1859, was 6741; and that of initiates for the year ending Sept. 1, 1859, 1188.

The number of members on the 1st Sept., 1856, was 4588; so that during the three succeeding years, the increase was 2153.

During the three years preceeding Sept. 1, 1859, thirtytwo hundred and thirty-one (3231) were initiated, namely,

1857 to September 1st,	1092
1858 " " 1st,	951
1859 " " 1st,	1188
	3231

CONCLUSION.

Before retiring from the distinguished position, with which, through your favor, I have been so long honored, permit me to express to you my warmest thanks for the cordial support you have given me in the discharge of my duties. During the three years I have occupied the chair, my intercourse with the Lodges, their officers and members, has been extensive and intimate, and I am happy to bear testimony to the truly Masonic spirit and loyalty pervading the entire jurisdiction. And I would congratulate the Brethren of Massachusetts that they are to have in my successor, one who brings with him the experience of past service in this office;—one whose time and talents have been so freely devoted to the promotion of the usefulness and honor of Freemasonry.

At the conclusion of the address the Grand Master proceeded to the installation of his successor (Dr. Lewis) in due and ancient form; after which the latter installed the remaining elected and appointed officers, the names of whom were given in our last. And the usual proclamation having been made by the Grand Marshal, the Grand Master delivered an appropriate and interesting address, from which we give such extracts as we have room for:—

INTRODUCTION.

Again, my Brethren, you have conferred on me the highest honor in your power to bestow, an honor which any one might well covet, but one, by me, neither solicited nor desired.

Three years have passed since I vacated this high position,—one, which requires great devotion of time, and much more of Masonic ability and general intelligence, than in me lies.

To what then am I indebted for this reiterated manifestation of your kindness, and appreciation of any fitness for the duties of the chair of the Grand Lodge of Massachusetts? I answer, that it is solely to an unwavering devotion of so many years; to zeal and not to wisdom, am I your debtor for this renewed evidence of your kind partiality. This expression is a most ample offset for all I ever have done, or shall ever do, to promote your interest.

Still the burden imposed by that kindness is not light, nor the satisfactory performance of the duties easy to be rendered, considering the position now twice assigned me; for I labor under the disadvantage now, as when I first was placed in the East of the Grand Lodge of this State. I have had two immediate predecessors of no ordinary abilities. The first, the accomplished scholar, the eloquent speaker, the profound reasoner, our distinguished Brother Rev. Dr. G. M. Randall, and now, I follow the administration of one, whose untiring efforts have resulted in so much of good to the whole jurisdiction; whose financial ability has been so successfully manifested in your behalf, and who now retires with the warm approbation and gratitude of every Mason of Massachusetts. With such antecedents, then, such luminaries, my feeble light must be but dim, and whatever of success may attend my labors, will be the result of the association with those able officers, who have been selected by your judgment to constitute the organization for the ensuing year.

THE PROPOSED MASONIC CONGRESS.

But there is a subject of general interest to the Fraternity of the United States, which I recommend to the particular consideration of this Body, one which has been urged on the attention of all the Grand Lodges by a circular issued from an organization, commenced last September at Chicago, under the name of "North American Masonic Congress." It is endeavoured by this Body, to organize a representation from the Grand Lodges of the Union, somewhat similar to that from Grand Chapters and Encampments; that it shall hold triennial meetings, discuss Masonic Laws, Principles and Actions, &c., but that their determinations shall have no mandatory or obligatory power, save that which may be effected by the force of public opinion, based on the prestige of this organized representation from all Grand Lodges.

Whether or not such a power may not be exerted, coming from a combination, so as to give its actions the dignity almost of a law, is a subject for your grave consideration.

WIDOWS' AND ORPHANS' INSTITUTION.

A movement has recently been made for the "endowment of a National Institution for the maintenance and education of the widows and children of American Freemasons," and a Brother from Washington, at the communication of this Grand Lodge on the 14th inst., presented the views of those, who were interested and had taken the initiative in the design.

Surely the motives which prompted, the interest manifested, and the ulterior results anticipated upon such an organization, *if* successful, will meet the hearty approval of an Order professing the practice of an enlarged philanthropy. But I have interposed the doubting word "if," as an indicative of a distrust of an eventual success. Our Lodges, as associated bodies, do not possess funds sufficient to meet such demands. Their little store can only supply the local claimants on their bounty, on the destitute around them, who have the first claim for relief. In our individual relation as Brothers, it is hoped, we may freely distribute to a cause like the one proposed, and we trust, that our hearts as such, may be opened to its aid. Wishing God-speed to the fruition of the hopes of those who have erpoused this undertaking, I leave this matter for your further consideration.

DEATH OF GOV. DUNLAP.

Very recently, our institution has lost by death, one of its most exalted votaries, one who has occupied some of the highest social positions of life, and loftier still, the respect of his fellow-citizens and the love and gratitude of his Brothers in Freemasonry. Full of years, full of honors, in the ripeness of a well-spent life, he has gone to take his place among the good above; for when the body of our Brother, the late Gov. Robert P. Dunlap, was committed to the earth, all felt the blessed assurance, that the spirit was in Heaven. It is appropriate that this Grand Lodge should notice this bereavement, as our late distinguished Brother was a member of the Order previous to the separation of Maine from Massachusetts,—also District Deputy of this jurisdiction, and as many now among us were proud to claim him as their friend and associate.

PILGRIM MONUMENT.

During the past year, at the request of the Pilgrim Society, the Corner Stone of a Monument to be erected to the memory of our fathers, was laid with Masonic ceremonies by the officers of this Body; and to further the object, that Society look with expectation to the assistance of our Fraternity here and throughout our land. As individuals, I commend it to your liberality, as descendants of those who on that bleak shore, raised their altars to civil and religious liberty. To the associated bodies, who have ought to bestow from any surplusage of funds, I commend this enterprise. It will be a testimonial of their patriotism. It will aid a superstructure consecrated by Masons, by your own Grand Lodge.

REJECTION OF CANDIDATES.

On the subject of admission, there is one more remark which I feel compelled to make, which I do with pain.

There is a difficulty as to the reception of some, who would add increased dignity and respectability to the Order, but whose social position in life, strange to assert, would be the cause of their rejection; for no man, for instance, placed in a high official station, can fail to have his enemies; no man who has made himself conspicuous by the advocacy of sentiments calculated to affect the community, can make himself acceptable to all. Therefore he, who is almost unknown, and even illiterate, can more readily pass our portals, than the refined, the learned, the public man. I speak this with regret, but from the fact, and some recent instances have strengthened my convictions of its truth. In some of our largest bodies, committees have reported warmly in favor of applicants, and their reports sanctioned and confirmed by nearly all present, and still one has been found willing to place his personal pique against the united wishes of all his Brethren; to place a seal of condemnation on one, obviously from purely selfish considerations alone. Such a one may shake the prosperity of a Lodge, and undermine its prospects, would indulge his petty malice, irrespective of its wicked consequence, lost to all the considerations which should actuate the true man, more especially the true Mason.

24TH JUNE.

Every year an invitation has been received from some subordinate Lodge, requesting the presence of the officers of this Grand Lodge, on the festival of the 24th of June, which has usually been accepted.

The proper observance of that day should be preserved by all Masons, but might it not be effected by less open manifestation? by less public show? The Grand Lodge should not be called on to leave the respective bodies of which its officers are members, in order to present itself as an addition to a public show. The more unobtrusive as a fraternity, the more we keep ourselves within our own precincts, the better. On no occasion, save an imperative Masonic one, should the Order be seen in public, and it is to be hoped, that this expression of the opinion of the Chair, may be considered as a sufficient indication of his individual judgment, only to be overruled by the wishes of the majority constituting his advisers.

GERMANIA LODGE.

One more remark ere closing this imperfect address, one dictated by truth, and one most agreeable to my feelings to announce. During my previous administration, Germania Lodge was chartered, though not without considerable opposition from some of the most eminent of our Order; with the sincerest satisfaction, it can now be thus openly stated, and in justice to the members of that Lodge it should be done, that there is not in Massachusetts one, more orderly, better disciplined, or which fulfils the high mission of a Lodge more satisfactorily than this band of our Teutonic Brethren.

CLOSING.

Once more we are gathered together under our own roof. These Halls of Masonry are ours. May they be sanctified by its influences and teachings. Here may Brotherly love be engendered and perpetuated May the good and the true be added to its numbers, and all who shall here receive Light, find it not in vain, that they have sought the communion of that venerable Order, whose grand characteristics are unwearied zeal in a Brother's cause and universal benevolence. And, can I better close these few remarks, than in the language of one of the most ardent and pious of our departed members:

"Supreme Architect of all worlds! Vouchsafe to accept our services to the glory of thy holy name! Make these walls salvation, and its arch praise! May the Brethren who shall here assemble, meet in unity, work in love, and part in harmony! May Fidelity keep the door, Faith prompt the duties, Hope animate the labors, and Charity diffuse the blessings of the Order. May Wisdom and Virtue distinguish the Fraternity, and Masonry become glorious in all the earth."

At the conclusion of the above address, W. Brother WYZEMAN MARSHALL, Master of St. John's Lodge, read the following appropriate Ode, written for the occasion by W. Brother JOHN K. HALL, Master of John Abbot Lodge :—

ODE.

WE here gather to-night in this dear spot of home,
To mingle our hearts in thanksgiving and praise;
To consecrate *this* to His name we have come,
Who commanded our Brethren *that* Temple to raise.

And as we thus all in this service unite,
Let our thoughts be found worthy the place and of Him
Who shed round their altar that heavenly light,
Which His presence proclaim'd 'twixt the two cherubim.

Though our Temple be wanting in gems and in gold,
Which adorn'd that where Israel enraptured did gaze,
Yet we on our altar a gem may behold,
Ever lighting our path with the purest of rays.

And long may this place with God's presence be fill'd:
And with hearts ever grateful may we here unite;
May the spirit of discord forever be still'd,
While our guide is His Word, which from darkness brings light.

Let our *East* with the brightness of true wisdom glow,
And the *West* in its strength that pure brightness reflect;
Our *South* the full beauty of noonday bestow,
And true friendship and love all the Brethren connect.

And in this asylum may we ever find
That union which binds us together as one;
No *North* and no *South*, but embracing mankind,
From realms of the poles to a tropical sun.

Let all weary pilgrims, from whatever clime,
A Brother's warm welcome at our altar meet:
And may this our Temple, in all coming time,
Prove to the lone wand'rer a happy retreat.

Thus united together by these sacred ties,
Forgiving as freely as we'd be forgiven,
A light from God's throne shall then gladden our eyes,
And this beautiful spot seem the gateway of Heaven.

The ceremonies were then closed with a benediction by Rev. Dr. Samuel Osgood, of Springfield,—after which a procession was formed of those Brethren who had provided themselves with tickets, and proceeded to the Banqueting Hall, where an elegant entertainment had been provided by Brother I. H. Silsbee of the Winthrop House. Here two or three hours were pleasantly passed in the discussion of those physical comforts which are so promotive of intellectual enjoyment.

The following Ode was written for the occasion by R. W. Brother Wheildon, but omitted in the singing for the want of time. It possesses too much merit, and too much genuine poetry, however, to be omitted here :—

ORIGINAL ODE.

IN light and love each day returns,
By God's inspiring mind controll'd;
In light and love the world moves on,
As suns are in their orbits roll'd.

At early dawn the stars grow dim,
And day breaks forth from drowsy night;
The sky in jewell'd splendor glows,
And earth awakes with morning light.

In Heav'n's blue arch the soaring Sun,
Effulgent in the East appears,
Bathing the world in beauty bright,
And gemming o'er night's dewy tears.

High in the South at noon he shines,
And gaily paints each blooming flow'r;
He gives the corn its golden hue,
And yields the vine its cheering pow'r.

At evening hour with closing day,
He calmly in the West descends;
A cloud of light surrounds his car,
And glory to his setting lends.

So from the East in early time,
The light of love spread o'er the world!
So in the South its beauty shone,
So in the West its joy be furl'd.

From East to West be Wisdom shown,
Be Strength and Beauty freely given;
Let Faith and Charity adorn,
And Hope's bright star shall set in Heaven.

We will add, in conclusion, that our friends from the interior, or from distant sections of the country, will find pleasant and comfortable accommodations at the Winthrop House, and at the same time be in close proximity to the Masonic Halls, where the various Masonic bodies in the city hold their monthly and other meetings.

COMMITTEES OF INQUIRY.

A proposition to amend the by-laws of a Lodge so as to do away with the practice of referring applications to a special committee and constituting the whole Lodge a committee instead, was submitted in the Grand Lodge of Arkansas at its last communication and referred to the appropriate committee, who, consequently, very properly reported against the proposition in the following words:

> "Whilst your committee have very great respect for the sound judgment and Masonic experience of the most excellent Brother who introduced the resolution, they deem it to be inexpedient to make the proposed amendment to the By-Laws. If not an "indispensable landmark" of Masonry, it has always been the custom to appoint a committee, on the character of the applicant for the degrees, and your committee know of no sufficient reason for changing this old, and generally prevailing custom; the objections to making it the duty of the whole Lodge to inquire into the fitness of the candidate, is, that while there is some hope that a committee, specially charged with the duty, may faithfully discharge it, there is but little or no ground to believe that it would be attended to, if left to the whole Lodge. There is an old saying, founded on good sense, that 'What is everybody's business, is nobody's business.'"

The report was adopted.

DISPENSATIONS.*

MACKEY in his "Masonic Jurisprudence" lays down among the Landmarks of Masonry, "The prerogative of the Grand Master to grant dispensations for conferring the degrees at irregular times," and "The prerogative of the Grand Master to give dispensations for opening and holding Lodges."

In his section on "Deputy Grand Master" he says, "the Deputy is in some States invested with the prerogative of establishing Lodges, and of granting dispensations," and gives as instances Ohio and New York. He questions the authority of so doing and adds, "By the ancient Landmarks of Masonry, the dispensing power could be exercised only by the Grand Master, and to confer it on others is to divest him of his prerogative, which it is clearly not in the power of any Grand Lodge to do."

From his remarks upon District Deputy Grand Masters, he evidently denies the power of the Grand Lodge to authorize them to grant dispensations.

By the Constitution of the Grand Lodge of Maine, adopted in 1849, the Deputy Grand Masters, the Grand Wardens, and (in their district) the District Deputy Grand Masters, were authorized "to grant dispensations for processions, and in cases of emergency, for conferring the Degrees." At the meeting of this Grand Lodge in 1859, a Committee reported in favor of amending the Constitution so as to take this power from these officers. But the Grand Lodge refused to take it from the Deputy or District Deputies. The Committee founded their report upon the idea (as laid down by Mackey) that the dispensing power is vested *solely* and *inalienably* in the Grand Master.

I cannot agree that there are any such Landmarks, as the ones above quoted, nor that the dispensing power is vested *solely* and inalienably in the Grand Master—but I hold that the powers given to the Deputy Grand Master, &c. in Maine, and even those (much more extensive) given to the Deputy in Ohio and New York, are fully sanctioned by Masonic Law.

The following propositions will not be denied:—

1. The ancient Landmarks cannot be changed by any authority.
2. The ancient Constitutions and Regulations, not Landmarks, can be repealed or modified in any jurisdiction by the Grand Lodge.
3. The ancient Constitutions, Charges and Regulations adopted from 926 to 1722, are still in force, except so far as repealed and modified by the Grand Lodge.

From these propositions certain conclusions follow:—

1. Whatever powers, &c. the Grand Master enjoys by virtue of the Landmarks, cannot be taken away or modified.
2. Whatever powers, &c. are conferred upon the Grand Master by the ancient Constitutions, &c., not Landmarks, or by the Grand Lodge, can be taken away or modified at the pleasure of the Grand Lodge.
3. The last mentioned powers may be conferred by the Grand Lodge upon any other person at its pleasure, following the forms presented in its own Constitution.

In other words, to apply these principles to the matter under discussion, if the power of granting Dispensations is given by the Landmarks to the Grand Master, it cannot be conferred on any other, but if given by the Grand Lodge, it may be given to others to be exercised concurrently with him, or given to them, and withheld from him.

What, then, is the origin of Dispensations? I find no mention made of them until 1721, in connection with Masonry. But the word had long been familiar to the people of England. The claim of King James to the the power of "dispensing" with any act of Parliament at his pleasure, and the attempted exercise of that power, were among the prominent causes of the Revolution of 1689. King James claimed the "dispensing power" as one of his prerogatives. He claimed to have the right to exercise it at his pleasure. If he had it at all, he had it in all cases. If he could dispense with any act of Parliament, he had the power inherent in him to dispense with all acts. This was the then universally understood meaning of the term Now, it will not be contended, that the Grand Master has a similar power in Masonry. No one will contend that he can "dispense with" all the laws, rules and regulations of his Grand Lodge. On the other hand, if any of those laws, &c. conflict with his prerogatives, such laws are simply void, and no Dispensation is required to avoid their effect.

In what instances, then, has the Grand Master ever had the power of granting Dispensations? As before observed, I find no mention of them till 1721. In the "General Regulations" of that year, provision is made for Dispensations in four cases.

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* We give this communication without endorsing to their full extent, the opinions of the writer. He has managed his argument well, and it will be read with interest. When more at leisure we may present our own views, though the subject is one which, we think, is pretty well understood by the Fraternity generally, or, at least sufficiently so to leave little or no apprehension that any difficulty may arise from any abuse of its power or privileges.—*Editor.*

1. Lodges are prohibited from making more than five new Brethren at one time, unless by a dispensation.

2. Lodges are prohibited from making, &c. any Mason without a month's notice, unless by dispensation.

3. Members are prohibited from demitting, without a dispensation.

4. The degrees of F. C. and M. M. are prohibited from being conferred, except at the Quarterly Communication, unless by dispensation.

The last two prohibitions have been repealed, and with their repeal is taken away the necessity for a dispensation.

The fact that dispensations are provided for in these cases and in no others, shows that the power did not exist in the Grand Master, but was given by the Regulations themselves in such cases as was deemed expedient.

The Constitution of the Grand Lodge of Maine contains provisions for dispensations for

1. Opening a new Lodge and making Masons previously to the issuing of a Charter.

2. Public processions.

3. Making Masons without their petition lying over one month.

There is apparently a fourth—for conferring the F. C. or M. M. Degree on a person initiated in another Grand Lodge jurisdiction and still resident there—but I am satisfied it was intended to mean the permission of the Grand Lodge in whose jurisdiction the applicant resides. The context shows this; and so does the provision about candidates for E. A. Degree in the same circumstances.

A glance at the history of the Order will show, that the power of granting the dispensations provided for in the "General Regulations" of 1721, and in the Constitution of the Grand Lodge of Maine, originated in the Grand Lodge.

Previously to 1717, as we are informed by Preston, a sufficient number of Masons could meet together, open a Lodge and make Masons without any authority from the Grand Master or General Assembly. Any Master Mason, with Fellow Crafts for Wardens, with a sufficient number of Brethren, had the right to open Lodges and make Masons, any number at a time, and with no previous notice. The Grand Master had this right equally with other Masons. In 1717, the Masons, as a body surrendered the right of opening Lodges, to the Grand Lodge so far as they were concerned, but they could not surrender the prerogative of the Grand Master. He would still have the right to assemble a Lodge and make Masons, any number at a time, and without notice. This power Mackey understands to be what is called making Masons at sight, and this seems to me to be the correct view.

Mackey also says that previously to 1717 the Grand Master had power to assemble a Lodge by proxy. If so, it follows that he has the same right now, and apart from any authority from the Grand Lodge can grant authority (or dispensations) for holding Lodges, to any Brethren, to whom he chooses to grant it, and

not merely to hold Lodges, but to make Masons, without notice, and any number at a time.

But I question whether he then had the power to hold Lodges by proxy. His powers were such as he had been accustomed to exercise from time immemorial. In fact, the Landmarks are, like the common law, nothing more than customs which have existed from time "whereof the memory of man runneth not to the contrary"—customs of so long standing and so universally acknowledged, that they have become law.

But I have read of no instances in which he held a Lodge by proxy. The fact that all Master Masons had the right to hold Lodges, seems to me to be conclusive against the idea, that the Grand Master was accustomed to authorize a Lodge to be held. Why should he authorize a Brother to do that which he already possessed the power to do? But by the Regulations of 1717, this power was taken away from the body of Masons. They could no longer hold a Lodge without authority, and the Grand Lodge then conferred the power to grant this authority upon the Grand Master. If he had not such power previously to 1717, he obtained it solely from the Regulation then adopted, and the power to authorize the opening of Lodges by any other than the Grand Master, was vested in Grand Lodge. The very Regulation in question recognizes this; the warrant is to be issued "with the consent and approbation of the Grand Lodge in communication." If this power was then vested in the Grand Lodge, it is now. The Grand Master, therefore, derives his whole power of granting dispensations for opening new Lodges from the Constitution of his Grand Lodge.

But as the Grand Lodge can change its Constitution at its pleasure, it may delegate this power to others, to be exercised concurrently with the Grand Master. The provisions in regard to notice, the number made at one time, and public processions, are clearly matters of exactment by the Grand Lodge, and can be changed at pleasure.

But if the Grand Master previously to 1717 had power to hold Lodges by proxy, a similar result follows. The Grand Master's powers are not changed. The Grand Lodge is the repository of the power to hold Lodges formerly possessed by the whole body of Masons, except the Grand Master. He still holds his and can exercise it. They may delegate this power which they hold, to him, or any other Mason. If they delegate it to another, he possesses it *concurrently* with the Grand Master. In this view, Dispensations to hold Lodges, granted by the Grand Master, are simply the exercise by him of those powers inherent in him and inalienable, which the Grand Lodge prohibits others from exercising, except in particular cases. The power to grant them by others (in those excepted cases) is merely the delegation to them of some of the powers formerly enjoyed by the craft, but since surrendered to the Grand Lodge. Hence even in this view, the Grand Lodge is capable of authorizing other persons than the Grand Master, to grant dispensations.

But for the reasons above stated, I hold that the Grand Master has no power to hold Lodges by proxy, and consequently no power to grant dispensations for that purpose, except such as he derives from the Grand Lodge.

The same result is reached by a shorter path. The prohibitions to which these dispensations apply, are subjects of enactment by the Grand Lodge. The dispensations provide for exceptions to the universal operation of those enactments. The Grand Lodge may provide for no exceptions, or such exceptions as it pleases. It can prohibit the doing of an act, except with the approval of the Grand Master, or of any other person or body of persons, whom it may see fit to designate. Without the approval of the person or persons so designated, the act cannot be legally done. The granting of the approval is the dispensation. Hence whoever approves, or grants the dispensation, obtains his authority from the Grand Lodge.

Whether these views are concurred in by the craft or not, I trust they will concur with me in the opinion, that dispensations for conferring the degrees, without the usual notice, should be very rarely granted. DELTA.

THE UNIVERSAL MASONIC RECORD?*.

THE following communication is from a distinguished P. Grand Officer, and in its views we entirely concur :—

To the Editor of the Sunday Courier :—

On Tuesday last, a valued friend, who had but recently become a member of Cyrus Lodge, No. 208, called upon me, and inquired if it was the *ancient* practice of Masonry, and consistent with its *principles*, to take advantage of a man's position in society, and his love for the Institution, by pouncing upon him as soon as he had joined the Order, and thereby recognized as a Brother Mason? My friend complains, and I give his own words, " That, before I left the Lodge-room, I was waited upon by a Brother, who appeared anxious to sell me *fine gold* Masonic breastpins, shirt buttons, key stones, finger rings, and a variety of other equally valuable ornaments. I was induced, because I thought, at the time, it might be a part of the solemn and imposing ceremonies, through which I had just passed, to purchase from our polite Brother a *gold* finger ring, upon the vertex of which is a shield with the square and compass engraved thereon. After a few weeks' use of the ring, the *gold* wore off, and I am willing now to sell the ring for four cents—notwithstanding I gave four dollars for it. About the same time," my friend continues to say, " I was waited upon by another Brother, who was remarkably polite, and requested me to subscribe to " *The Universal Masonic Record and Directory*," pay one dollar down and two dollars more when the work would be issued. I was induced to subscribe and pay my dollar, because I supposed the work would contain the *names of every Mason in the world*, or, at least, every Mason in the United States. I was shown the names of John L. Lewis, G. M., John W. Simons, D. G. M., James M. Austin, G. Sec., Wm. H. Milnor, P. G. M., Robert D. Holmes, Daniel Sickles, D. D. G. M., E. P. Breed, D. D. G. M., E. Ferguson—the Master of my own Lodge, and a number of other prominent members of the Order in this State, as an inducement for me to subscribe and as a guarantee of the usefulness and value of the work in hand. Of course, I could not resist the appeal, and paid my money like a man.

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*From the New York Courier.

" This morning the work came to hand, I paid the balance—two dollars—and the gentleman (Brother?) thanked me and bowed himself out of the office. I immediately examined the book, and was at once egregiously disappointed. It is not what it is represented to be. It is badly printed and on miserably poor paper—only fit to be *medicated*. Its title is a rank deception. I have searched in vain for the names of many friends, members of my own Lodge, and others whom I know to be Masons. I find, instead of its being a " *Universal Record*," it has only the names of a *few subscribers*. In this State, where there are, as I am informed, upwards of 30,000 Masons, the *Record* gives about 500; in La., 21; Me., 11; N. H., 1; Ark., 20; Flor., 10; Texas, 12; Miss., 18; Mass., 50; Tenn., 17; R. I., 1; Cal., 27. Of the Masons outside of the United States, there are in Canada, 166; in the West Indies, 1; in Scotland, 1; in England, 5; in New Granada, 1; in Nova Scotia, 257. So, according to this "*Universal Record*," there are no Masons in France, Ireland, Germany, Turkey, China, South America, Australia, Africa, and very few in this country.

" I ask, why do such men as above named, lend themselves to such proceedings? Are they not giving encouragement to practices calculated to reflect dishonor upon our great institution? The young and inexperienced Mason, when called upon to buy an article or subscribe for a book, is ignorant of the true intent and value of the article or book, and must depend upon the knowledge and advice of those who occupy *high* positions in the Order. I find that I am not the only *victim* in the purchase of *gold* jewelry and *Universal Records*. A friend in the same office with me paid his three dollars, and considers himself *sold*. I find, on the " Preface," the work strongly recommended by John L. Lewis, Albert Pike, B. B. French, ROB. MORRIS, T. S. Parvin, J. Q. A. Fellows, A. T. C. Pierson, R. W. T. Daniel, Edw. Steward, and others. The compiler says 'that no expense has been spared in the getting up the book; that the typography of the work can not be excelled.'"

Quite a different opinion will be formed by the distinguished Brethren, whose names I have quoted above, when they shall have examined the work, and I think they will find it neither useful nor practical, meagre in details and UNRELIABLE as a Masonic directory. For I know of one instance—and there may be others—where the name, business, residence and standing in the Lodge, Chapter, Council, Commandery, and even as a Prince of Jerusalem, is given in full, and yet the individual was expelled from the Order more than a year ago, and others had Christian and sirnames which they would not recognize. The title page says that the work is 'confined exclusively to the members of the Masonic Fraternity in good standing.' "

> " A book is a book although there is nothing in it."

The noble bard was right—so far as the quotation applies to " *The Universal Masonic Record and Directory*," which contains over five hundred pages, and is brought out in such a style as to do the greatest amount of discredit to the art of printing.

I think that enough has been said to warn the Brotherhood and put them on their guard against this worthless article, and to call the attention of the Brethren who have allowed their names to be used, without knowing to what base uses they might be applied.

I am fraternally yours,
In behalf of a Masonic friend,
R. M.

MASONRY AMONG THE LOWLY.

"Masonry regards no man for his worldly wealth"—is the language of the ritual; and, though this may require some explanation in order to a just understanding of its legitimate meaning, yet, as an abstract proposition, it is essentially true. It is not, however, true as a rule of action, either in Masonry or in the ordinary affairs of life, for daily observation teaches that in all our social, political, business, and even religious relations, wealth is steadily exercising a powerful and controlling influence, though frequently in the hands of those who have no other qualification to recommend them. Neither the Lodge nor the church is exempt from its power; and men are, unfortunately, to be found in both, who, but for their riches, would never have been admitted into either. The theory of Masonry, however, is, that in estimating men, wealth, as an element of character, is not to be taken into the account,—that, rising above all adventitious conditions, the judgment should be left to rest alone on those essentials of the heart and head which constitute the good man, the kind neighbor, and useful citizen. In other words, Masonry holds to the natural as well as philosophical truth, that a man may be a good citizen, a good christian, and a good Mason, faithfully fulfilling all the duties of these responsible relations, and at the same time as poor and destitute as was the Saviour of men. And we recently had the melancholy satisfaction of witnessing a touching and beautiful illustration of this principle of Masonry, in the case of an unfortunate Brother, who had died at the State Hospital on Rainsford's Island.

Thomas B. Everett was a native of England—we believe of London—where he received a competent, if not a classical education. In early youth he commenced a course of theological studies, with a view to entering the ministry; but having a fine musical taste, he abandoned his original intention and adopted Music as a profession, and soon attained to such eminence as to secure for himself an honorable place among his professional Brethren. We know little more of his history previous to his coming to this country, except that he was respectably connected, and that he was made a Mason in London, where he subsequently attained to the honorable and responsible place of Master of a Lodge.

He arrived in this city some ten or fifteen years since, in the expectation of finding employment as an organist or teacher on the piano-forte but like a great many other foreigners who come to this country for similar purposes, he was destined to meet with disappointment, which he was ill prepared to bear. There were too many of his profession already here for the demand. Besides, he had lost much of that youthful vivacity and energy of character which are so necessary to success in a strangec ountry. He however fell into the hands of our excellent and lamented Brother Jonas Chickering, Esq., of this city, whose heart was always kindly inclined towards the unfortunate, and by whose liberality he was sustained during the life-time of his benefactor. At his death he became a beneficiary of the Episcopal church, of which he was a member, and of the Masonic Fraternity in Boston,—being able to earn but the merest pittance by his professional labors. He was nevertheless made comfortable, until from age, added to a broken constitution, he became nearly helpless, and required attentions which it was impossible to secure for him at a common boarding-house in the city. In view of this fact, Dr. Lewis, with his associates, Gen. Sutton and Dr. Cummings,—all his Masonic Brethren, and constituting the Board of Inspectors of the State Hospital at Rainsford's Island,—generously took the case into their own hands and had him removed to that pleasantly located and well conducted institution, and placed under the care of Brother Dr. L. M. Barker, the kindhearted and gentlemanly physician and superintendent of the establishment, where he remained for about a year, or until his decease,—receiving every kindness and attention which his age and necessities required and which a generous friendship could afford. He died on the 10th January, at probably not less than seventy or seventyfive years of age. He suffered nothing from sickness or pain, but seems to have fallen away—gone quietly to rest—from the natural exhaustion of the powers of life. Notice of his death having been sent to Dr. Lewis, the present Grand Master, he on Thursday the 12th, in company with his Board of Inspectors, and several of the officers of the Grand Lodge, repaired to the island for the purpose of paying the last sad tribute of respect to the memory of their poor unfortunate, but not unworthy Brother, by depositing his remains in their mother earth, with such Christian and Masonic ceremonies as the circumstances of the case might permit.

On arriving at the island, the visitors (all of whom were Brethren) were courteously received by Dr. Barker and conducted to the Chapel, where the corpse had been placed, and where such of the inmates, male and female, of the hospital, as were able to leave their rooms, had been assembled to attend the ceremonies. These were necessarily and properly simple and unostentatious, consisting of brief introductory remarks by Drs. Barker and Lewis, and the reading by the latter of the beautiful Burial Service of the Episcopal Church, of which the deceased was a member. The body was then removed, and, (attended by a procession formed of the male part of the audience,) taken to the burial ground on the island, where such portions of the Masonic funeral service as were suitable to the occasion, were read by the Grand Master. The remains were then silently deposited in the grave, there to await the resurrection summons, and the spectators dispersed.

Some, at least, of the inmates of the institution it is hoped, were impressed with the reality, if not improved by the solemnities, of the occasion. The scene was an unusual one. It is rarely, we fear, that any who die at our public eleemosinary institutions, are honored by the presence of friends or the rites of Christian burial. And it is not at all improbable that there were these present at the burial of our poor Brother, who for many years before had not been favored with an opportunity to unite in the last service which man is permitted to render to his fellow-man. Perhaps there were some present to whom the repeating of the simple and beautiful prayer of "Our Father in Heaven," was as the voice of memory—a blessing fresh from a mother's love. And who shall say that it did not awaken in the soul of some one of the listeners recollections, the impor- of which, in the present and the future, no mere human reason may presume to estimate?

MASONIC COLLEGE OF ARKANSAS.

We are gratified to learn from the address of the Grand Master of the State, that "St. John's College," projected some few years ago by the Grand Lodge and Fraternity of Arkansas, has been successfully carried through to completion, and is now in active operation. The Grand Master, in announcing this result, says:—

"A commencement has been made—modestly and without endowment, it is true; and the college still needs all the aid the Grand Lodge, the Fraternity, and the friends of education can give it. But the good work is begun, and in this we may all rejoice, and we should offer the incense of gratitude and praise to Him who has granted us the will and the strength to accomplish thus much; we should be grateful, too, to all who have aided us. Let us then rejoice in what we have done; but let us not fold our arms in indolent repose. Our labors are not yet ended, nor will they ever be. As Masons we have too high an appreciation of life's duties and responsibilities to indulge the notion that there is any place for entire rest or cessation from labor in our pilgrimage on earth. There are times for *refreshment;* but they are given to the diligent craftsman to repair his wasted strength, and renew his vigor for the labors of life. Let us not, then, cease to labor for the full success of the college. We may refresh our Masonic spirits in the contemplation of the college building, of its lofty walls, its pinnacles and towers, its imposing appearance and its beautiful proportions—in the contemplation of our own labors in this great work—in the reflection that we have contributed to its advancement—we shall find an enduring refreshment in the reflection that we have an investment there that will yield large returns for long years after our labors here shall have ended. Then, after a time given for refreshment in the enjoyment of these pleasurable emotions, let us gird ourselves for a more united and greater effort."

ADDRESS

Of R. W. Bro. M. GASTON, Esq., before the Lodge at Cambridge, Ohio, on the evening of St. John's day, Dec. 27.

A correspondent writes that the occasion was one of much interest. Music lent her charms, and spirited addresses defended and advocated the mission of Masonry. A table, bountifully and tastefully spread, scattered its burden to the gratification of the gustatory capacities of a pleasant audience. Dr. Jennins' extemporaneous remarks were well conceived and tastefully delivered. The address was both timely and appropriate, and was in substance as follows:—

Ladies, Gentlemen and Brethren:

We, as Masons, have assembled here to-night in conformity with a custom long observed by our Brethren—to commemorate the anniversary of St. John the Baptist, whom we are taught to believe was a patron and member of our Order. (In his time known by the name of Essenes.) Whether this be a truth or a myth, I will not now stop to inquire, for I think that it makes but little difference to us, whether John was, or was not a Mason. What most concerns us is:—What is Masonry now? Is it an institution worthy of our support and regard? Is it calculated to better the condition of the human family? Or is it an institution that is used by bad men to promote their own selfish ends? These are questions that deserve the consideration of us all. But the occasion does not require, nor would the time proper for me to occupy, permit me to go into a detailed investigation of them. I shall therefore confine myself to the examination of Masonry as to its moral and social relations, and its adaptation to the carrying out of the mutual relations and duties of man to his fellow-man.

Many admirable treatises have been written on these subjects, and of all books the Bible is confessedly the great source and fountain of light. It is Heaven's directory in social, moral, and religious duties. Books, however, are studied by but few, and their teachings felt and practiced by fewer still. Hence arises the necessity of some other means of infusing life and soul into those that otherwise are dead, or at least as chilling as that charity which is dispensed by words alone; such as "Be ye warmed and filled," without presenting either clothing or food for the shivering, starving poor. It is a truth that cannot be denied, that but comparatively few in this world learn to act upon the principle of loving their neighbors as themselves. It is a hard lesson. For the selfish principle so predominates, that a man may fix his mind upon the most Heavenly themes of benevolence and even become eloquent in praise of the virtue of practicing them, while, at the same time, he is found grasping his gold with the miser's cupidity.

This selfish principle of our nature makes the necessity of associations, such as Masonry, which makes it a matter of manifest discredit for a man to keep his purse closed when it ought to be opened for the relief of his distressed fellow-being, whatever may be his country, his name or religion. Or in the language of our Ritual: "He who sits down content, when his fellow-beings around him are in want, when in his power to relieve them, is to be deemed a drone in nature's hive, a useless member of our society—and unworthy of regard."

True charity, I am aware, is love in its largest sense, and arises alone from the heart. I am considering a less principle, but one that is manifested by similar acts, acts, which as intimated before, men, in general are slow to perform. I allude to practical charity in its common acceptation. To illustrate: A widow's property is to be sold, and she with her orphan children to be driven out of their home. Some one comes forward (no difference from what motive) and pays the demand and bids them to be of good cheer, and to continue to enjoy their pleasant home without fear or further molestation. This would be practical charity, so far as the recipient was concerned, and of vital importance to her. Now the most casual observer must know that such acts cannot be positively assured, except by associations where there is a fund kept for such and similar cases. For sad experience has taught that individual acts of kindness are not always performed when needed. We read of even the Priest and the Levite, who, after looking upon the wounded man and seeing the pressing need of immediate assistance, passed by on the other side, and left him to die by the way side as the thieves had done. And who knows but that "good Samaritan" who had compassion upon him, may have been taught by the rites and ceremonies of some such institution as Masonry, the important lesson, never to leave a fellow-being, more especially a Brother, to die, or even suffer for want of charitable assistance. The Priest and Levite represent the Church in her neglect of duty, and the good Samaritan the institution of Masonry performing that which the Church had failed to do. I have heard it said that Masonry and similar institutions are intruding, but the remark has no force, for it cannot be denied but what they often perform those offices, which the Church has left as duties undone, and which she has entirely forgotten to concern herself about.

By these remarks I do not intend to disparage the Church, for I venerate her, and regard her as God's best gift to man, all I wish to teach is this, that the Church, though a divine institution, is in the hands of fallible man, who needs the assistance and offices of any and every benevolent association, and ought therefore instead of thundering her anathemas against them, (as she does in some of her branches,) regard the hand of Providence in them, and thankfully receive the assistance thus incidentally afforded. Masonry as a system of morals, is possessed with peculiar and energetic elements. The first thing to which the attention of the Neophyte is directed is the Holy Bible, and he is taught that it is "God's gift to men, given for the rule and guide of his faith and conduct through life," and that Masonry being founded upon the principles contained in that sacred book, it enjoins upon him as its votary three great and important duties. The first and paramount is his duty to God in never mentioning his Holy name but with that reverential awe which is due from a creature to his Creator, imploring his aid in all laudable undertakings, and esteeming Him the chief good. The second, the duty to his neighbor, by acting towards him in all respects as he

would his neighbor should towards him. Third, his duty to himself, enjoining it upon him never to let either interest, favor or prejudice bias his integrity or influence him to be guilty of a dishonorable action; avoiding all intemperance and irregularities which would impair his faculties or debase his nature. But the teachings of Masonry do not stop here. The founders of the institution (be they whom they may) acting upon the truth that the human heart and mind are so constituted as to be most easily and indelibly impressed by illustration, wisely made the whole system to consist of rites, ceremonies, emblems, and types which are designed and calculated to teach and elucidate the rules which should govern our social and moral action, as well as those great truths which remind us of our immortality, and that lead to the solemn contemplation of the mysteries of eternity.

The degrees of ancient craft Masonry are rightly denominated symbolical, for as before stated they consist of signs and symbols, which are all emblems of something that is sublime and beautiful in the government of God. And such is our mystic and universal language, that it is understood and spoken by the craft wherever they may be dispersed around the globe, and forms a common medium of intercourse among the Brethren of all nations, tribes, kindreds and tongues.

While such are the principles and aims of our institution, I cannot but condemn the disposition that is at present manifested by some, who should have learned better things at her shrine. I allude to the practice of vainly attempting to deck and adorn her with the gewgaws and baubles of worldly show and grandeur, thereby hoping to attract the attention and gain the plaudits of the gaping multitude. My voice is for leaving her as she is, and as I hope she ever will continue to be, disregarding all worldly distinction, and by so doing be the means of uniting by the mystic tie men of all conditions, into a band of Brothers where no contention exists except that noble contention, of who can best work and best agree—also the dispenser of that charity which comes with the small still voice and the silent, unobtrusive step, ever ready to whisper words of kind consolation, whilst secretly pouring the oil of joy into the troubled heart, and binding up the wounded with the hand of affection. Then she will continue to have for her praise, not the plaudits of the world, but pure orisons ascending from many a widowed and orphan heart, (when assembled around the hearth where she, unknown to the world, makes the fire to burn,) to the God of Sabaoth for his blessings to rest upon her true votaries.

Discarding all tinsel, let us, my Brethren, reverence that emblem, which has been made honorable by its associations, and which Priests, Kings, and the good and great of all nations, have considered it an honor to be clothed with; ever remembering that when we were invested with it we were taught "that he who worthily bore the white apron as a badge of Masonry, was thereby continually reminded of that purity of life and rectitude of conduct, essential to all, who seek to gain admission into the celestial Lodge above, where the Supreme Grand Architect of the Universe presides."

Finally, let us ever remember, that the Lord seeth.

RE-TRIAL FOR THE SAME OFFENCE.

The following is an interesting case, and as it was correctly decided, we take pleasure in transferring it to our pages from the proceedings of the Grand Lodge of Arkansas, for reference, should similar cases hereafter arise in Lodges of our own or other jurisdictions:—

"Charges were preferred against one C. L. Bruner, in Eropholic Lodge, No. 84, for gross unmasonic conduct, too heinous to be printed in the proceedings. A trial was had. A motion made to expel him was lost—ayes 24, nays 14; a motion to suspend was lost by like vote. A simple reprimand was then administered. Some sixty days afterwards, a motion was made for re-hearing against him, on account of newly discovered testimony. The Master granted it, and the same charges were again preferred—an appeal was taken from the decision to the Grand Lodge. The matter was referred to a committee, the majority of whom reported in favor of sustaining the action and decision of the W. Master in granting the re hearing; the minority of the committee made a report, dissenting from the action of the majority, upon the ground that as the accused had been once put upon his trial upon the same charges, and convicted and punished by a reprimand, it was contrary to the institutions of Masonry, as it was to the law of the land, that a person should be twice tried, convicted and punished for the same offence.

We differ from the minority in their consideration of the matter in controversy, and fully agree with the majority, and with the W. Master—thinking the reasoning of the minority of the committee wholly inapposite.

It is true that, so far as the law is concerned, it is the salvation of our country, and absolutely necessary to the interests of society, that when a matter has been once adjudicated, a final rest should be put to it. The reason is simple. The law does not pretend to prescribe a course of morals, or conduct, to any individual in the community, so long as it does not interfere with the conducting of the matters of State. Thus, many offences against morals and strict right, so long as private, are ignored by the law. Each individual in the community is, however, entitled to its protection, and, therefore, where his rights are interfered with, the law interposes in his behalf—gives him a forum where he can obtain redress. He must there seek it—when he does so, he must abide by its decision. If not, and he would be allowed to renew his complaint again and again, government would come to a stand still, for it would be unable to afford redress from the multitude of applications for its interposition. Besides, it is but a matter between the offender and the party injured. It in no manner affects the great body of society. Others are not bound to notice the offender, even if he is acquitted by the law. His interests and others are in no wise affected; there is no privity or connection between them; and the community pursue their proper course, with no thought of the offence, or heeding it, except the loathing one feels for a villian. But in Masonry it is different. As long as the offender remains in the society, he must be treated as a worthy member of it. We proclaim to the world that our Order is based upon the principles of justice and true morality—that our institution is one that advocates the doctrine of love for our fellow-man—that as to one another, *we are brothers*—that we rejoice with one another's success, that we sympathize with each other's woe, and in distress and misfortune, solace and comfort him. Then, if one who has committed an offence, that is described as too vile to be printed, can, because he has merely been reprimanded on account of not sufficient testimony having been produced, set that forth as a bar to further action, after sufficient testimony has been procured, and the other members of the Order are bound to treat him as a Brother, and hold him forth to the world as a man, good and true, it is giving the lie to the principles of our Order, as proclaimed by us. This cannot be so. His connection with our Order is a living blot upon it—his offence is a continuing one against its principles, and we maintain that we have a right to exclude him from it when his offence can be proven, as much as in social life, one person has a right to refuse social connection with one whom he knows to be a scoundrel, although he may have been tried for the very offence by the laws of the land and acquitted."

A LADY UPON FREEMASONRY.

The Standish Lodge, No. 70, of Free and Accepted Masons, was publicly constituted and its officers installed by the Grand Lodge of the State Maine, in the Unitarian church at Standish, October 6th, 1858. At the close of the installation service Miss Lucinda Payne, carrying a beautiful bible, approached the altar and made the following speech:—

"Worshipful Master: You will not regard the ladies of Standish as indifferent spectators on this festive occasion. How can they be indifferent as they witness the imposing ceremonies of consecrating, in their cherished village, a social order, of which they may not be members, but which may most deeply concern their dearest friends.

"While Masonry comes down from a remote antiquity, through fiery ordeals of persecution, inciting the severest scrutiny, the keen curiosity of woman's nature must still 'walk by faith, not by sight,' in relation to its mysteries and the secrets of its power.

"They cannot close their eyes to the fact that within the memory of the living, Freemasonry, prostrated before the violence of popular sentiment, has silently risen again to vigorous life, spreading its Lodges from village to village, in every state and territory, enrolling many thousands of the active and enterprising men of the country. This movement must exert a wide spread influence, for good or for evil, to be felt in every home circle where fathers, husbands, sons or brothers are members of the Order. Why, then, shall not our sympathies be felt, our voices heard, as to what that influence shall be?

"You tell us that King Solomon was a Mason, and call him a Grand Master. It is our impression that he was not blind to the charms, deaf to the voice, or indifferent to the welfare of woman, although we are not sure that any of our sisters claimed to be hewers of wood in the mountains, or of stone in the quarries, or were overseers of the work, either as Entered Apprentices, Fellow Crafts or Master Masons, in building the temple.

"When 'a greater man than Solomon' appeared, he was not regardless of woman's prayer, or praise, or sympathy. He received with grateful words her ministrations and heartfelt offerings, whether at the home of Martha and Mary at Bethany, in his triumphant entrance to Jerusalem, or his sorrowful death march to Calvary. His sympathy rose with him from the tomb, and has elevated woman's destiny and inspired her immortal hopes, though none of our sex was numbered with the twelve apostles, or sent out with the seventy to cast out devils.

"In later days, when the holy city and its temple were in ruins, and valiant Knights would rescue the violated sepulchre from infidel hands, they willingly received helmet and shield, spear and banner, from fragile forms and fair hands, that did not covet the dangers of the crusade nor the fury of battle. Animated by such examples, some ladies of this village have directed me to express our sympathy on this occasion by a humble testimony of good will. Had we fears that our offering would be unwelcome, we should appeal to the magnanimous Knights now present to vindicate our honor and our sincerity. We have no such fears. The services of this occasion assure us that while Masonry welcomes to its altars and its fraternity honest men, who fear God and love their fellows of all countries and creeds, you do not hesitate to lay upon your altars the Holy Bible, and preserve it as a light from heaven. We ask you then, kind sir, as our courteous Knight, to accept this copy of the holy writings as a freewill offering from the ladies whose names are here recorded. Accept it, Sir Knight, from these sisters, and lay it on the altar of the Lodge over which you preside, to greet the eye, mould the affection, expand the charity, and elevate the life of all who bow before it as the great light in Masonry."

The following response was made by Rev. Cyril Pearl, W. M. of the Lodge :—

"Generous sisters—If ever knight of the olden time received inspiration from the lance or spear, helmet or shield, presented by the fragile form and fair hand, and went forth nerved for heroic deeds, surely the members of Standish Lodge would prove unworthy of their trust could they receive, without the deepest emotions, your generous offering. Most gratefully do we accept it, and most devoutly do we prize, not only its external richness and beauty, and its interior and intrinsic excellence, but we shall cherish in fond memory the words of wisdom, strength and beauty, with which you have been pleased to present it. They are thrilling words, awaking the tenderest memories of Masonry, and opening a field of thought too vast and varied to allow a fitting response at this late hour. Our G. Master has impressively reminded us how difficult it is to impart instruction and fix lessons of wisdom in the minds of those famishing with hunger, and the finger of time silently points to the dinner hour as long since passed. You remind us of 'fiery ordeals of persecution.' Well do we remember scenes of violence a little more than a quarter of a century ago, when madness ruled the hour, and it was boastfully proclaimed that Freemasonry was dead and buried past resurrection. Frenzied men in all ranks and professions joined a hand to roll the great stone, the rough ashlar of popular indignation, upon its sepulchre. How comes it to pass, then, that Freemasonry is to-day 'a power on earth,' instinct with life and giving occasion to the scenes and solemn services of this day. It is because

'Truth crushed to earth revives again,
The eternal years of God are her's.'

It is is because the institution is based upon truth—the truth of God, as it stands in silent majesty upon the pure pages of this sacred volume. Its foundation is the rock of ages. This volume is the great light of Masonry. It is the light of the world. It is the pillar of cloud by day and fire by night, to guide the bannered hosts of Freemasonry and tribes of earth through seas of doubt and the wilderness of sin, to the promised land of a better life and a boarder humanity. You speak of Solomon and the ancient temple. His love of woman was not a mere human passion or affection. He was the instrument of a higher intelligence. He built that glorious temple by divine command from a divine model, and was thus a link in the chain of Providence—an honored link in that golden chain which is to bind earth with heaven which is yet to hold in harmony and peace the nations on earth, and lift up fallen men to the dignity of sons of God. He was favored channel both for Masonry and religion, and the temple was the hallowed shrine of heaven's light till a greater than Solomon should come. Hands of violence and hearts of malice sought to quench that light. Vandal hands assailed the first and second temple till not one stone was left upon another, as they had nailed the Lord of the Temple to the cross and rolled the stone upon his sepulchre. Monuments of Masonry and temples of religion and truth may thus fall; nations that destroy them may perish, but truth survives. Freemasonry and religion still live and are fulfilling their mission of love and mercy. You recall us to the days of chivalry and the heroism and hospitality of the Knights. Their mission is not yet fully understood. They were links in that chain of events by which Christianity is raising woman from the subjection and debasement in which depraved power and passion in the stronger sex had doomed her for long ages, to that freedom and equality which heaven designed for her as the companion and helpmate for man. They sought in vain to recover the holy city and temple with lance, spear and human prowess. Their crusade was a failure, and the holy city is still in sackcloth and her sons in exile, but the heroism of the Knights still lives. Their memory is cherished, and will be till the last link of oppression's chain is severed—till freedom and fraternity encircle the earth, flashing their words of cheer and charity on the lightning's wing from land to land across the ocean waves. In this work Freemasonry has a noble part to bear. For this she has still her temples, her altars, and her priesthood. For this she lays the sacred oracles on her altars, around which Brothers, Companions, and Sir Knights kneel in humble reverence. Valiant men, indeed, surround you, but you have no occasion for their protection or defence in approaching our altar with an offering like this. Accept for yourself and the sisters you represent the tribute of grateful hearts. Assure them that no gift could be more welcome—that with peculiar pleasure we shall lay it on the altar of the Standish Lodge, to remain there as our light and guide. We will guard it with sacred fidelity, remembering gratefully the sisters who thus greet the infancy of our enterprise. We ask leave to lay this fair record of their names within its golden enclosures, there to repose, guarded with the same fidelity with which we guard this great light and the altar on which it rests. That light we shall prize the more for the generous sympathy and words of cheer with which it is presented. So far as human frailty may dare to pledge, we will endeavor to fix its lessons in the memory, and engrave them on the hearts of those who kneel before it. And when this Lodge and all who gather around it, shall have passed away—when all the temples of Masonry shall have accomplished their work, and the last sound of the gavel is heard—when Brothers, Companions, and Sir Knights, who have faithfully served

God, and their generation shall have fought a good fight and 'finished their course,'

> And their lances and banners furl,
> Where the streets are gold and the gates are pearl,

may you and the sisters you represent, enjoy with them a blessed meeting in that Grand Lodge above—that upper temple, where farewell words are not spoken, and parting tears are not shed."

THE AFRICAN LODGE—BOSTON.

THE following is a copy of the Charter procured of the Grand Master of England, by Capt. James Scott, of Boston, for Prince Hall and his associates, in 1784, and under which a Lodge of colored Masons was in that year formed in this city. It is proper to add, that the Lodge was many years ago stricken from the roll of the Grand Lodge of England, and that it has never been recognized as a regular body by the Grand Lodge of this Commonwealth :—

"A. G. M. To all and every our Right Worshipful and loving Brethren, we Thomas Howard, Earl of Effingham, Lord Howard, &c., &c., &c., Acting Grand Master under the authority of His Royal Highness Henry Frederick Duke of Cumberland, &c., &c., &c., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, send greeting :

"Know ye, that we, at the humble petition of our right trusty and well beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other Brethren residing in Boston, New England, in North America, do hereby constitute the said Brethren into a regular Lodge of Free and Accepted Masons under the title or denomination of the African Lodge, to be opened in Boston aforesaid, and do further at their said petition, and of the great trust and confidence reposed in every of the said above named Brethren, hereby appoint the said Prince Hall to be Master, Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought by the Brethren thereof, it being our will that this our appointment of the above officers, shall in no wise affect any future election of officers of the Lodge, but that such election shall be regulated agreeable to such by laws of the said Lodge as shall be consistent with the general laws of the society, contained in the Book of Constitutions; and we hereby will and require of you, the said Prince Hall, to take special care that all and every the said Brethren are to have been regularly made Masons, and that they do observe, perform and keep all the rules and orders contained in the Book of Constitutions; and further that you do from time to time cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders and regulations, as shall be made for the good government of the same, that in no wise you omit once in every year to send to us or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master for the time being, an account in writing of your said proceedings, and copies of all such rules, orders, and regulations, as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge and reasonably be expected, towards the Grand Charity. Moreover, we hereby will and require you, the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

"Given at London, under our hand and seal of Masonry, this 29th day of September, A. L. 5784, A. D. 1784.

"By the Grand Master's command,

"R. HOLT, D. G. M.

"Attested, WM. WHITE, G. S."

[*Seal of the Grand Lodge of Masons in London.*]

"RECEIPT OF PAYMENT.—Rec. 28th February, 1787, of Capt. Jas. Scott, five pounds, fifteen shillings, sixpence, being the fees on the warrant of constitution for the African Lodge at Boston.

"For the Grand Lodge of the Society of Free and Accepted Masons.

"£5 15*s*. 6*d*. WM. WHITE, G. S."

THE ROMANCE OF MISFORTUNE.

THE following interesting incident is extracted from the Annual Report of the New York Masonic Board of Relief, for 1859 :—

"A young lady of refinement, on the 7th of April, 1858, marries in England, and on the 1st of May following this couple arrive in New York, with previous preparation, for successful settlement in Rochester. His means, though large by the common estimate of this country, were small for the son of a wealthy English gentleman. The desire to economise was natural and strong, and made the importunities of a fellow-countrymen easily successful in inducing him to take a house in Cedar-street. At half-past ten, P. M., on the 4th of May, on a night boat to Albany, the lady repairs to her berth, the husband unable to procure one for himself, promising to remain at the cabin door. At four, A. M., she arises and requests the maid to call her husband, but the cabin door is locked. At five the agent calls for her tickets, and is told 'my husband has them.' A moment passes, the agent calls again, and then how that young, innocent and confiding heart is torn by these words of death, 'I cannot find your husband—he is overboard.' We need not stop to describe the scene of overwhelming grief and crushing agony that followed. During that hour of suffering to an innocent being, so sadly and suddenly bereaved in a foreign land, among strangers, there was one who, as master of that ill omened craft, with a tearless eye and a heart of stone, could belch forth his command, 'Be still.' But he was not a Mason. But there was another there whose sympathy, too deep for tears, found expression in effectual and Masonic aid. After days of ineffectual effort to find the missing husband and Brother, the unfortunate widow was returned to New York, where her case was finally laid before the Board of Relief, on the 17th of May, 1858, but not until by the counsel of suspected advisers, she had determined to leave for Europe at once (if the means could be obtained, for all was lost with her husband) with acquaintances who were returning, saddened and discouraged by her misfortunes.

"The hope of yet finding her missing husband, with the most solemn pledges of protection and support, were alone sufficient to change her purpose, and so far remove her fear of troubling others, as to induce her to take up her temporary home with the author of this report.

"The British consul and other high officials were consulted ; a detective was employed, and on the morning of the 20th the body was found floating in the river near Newburg. Boacan Lodge, at Matteawan, near Fishkill, caused the remains to be buried in the most beautiful part of their rural cemetery. But on the 21st, ere the announcement could be made, with the return of some relics found upon the person, confidence having supplanted fear and excitement, nature in its relaxation had yielded to mental derangement. Upon the return of comparative health, after the lapse of weeks, she was accompanied to the grave, and sent on her way free toward the bosom of home.

"Could the fraternity of New York have witnessed the scene of that last visit at the grave, when, alone with the author of this report, she repaired to the sacred spot to weep and pray, and embrace the very earth; or could they have witnessed her departure for Europe, and seen how, standing upon the upper deck, supported on either side by the highest officers of a noble steamer, the chief of them a Mason, her gratitude was evinced by tears and exclamations, waving back her thanks from the utmost limit of vision, every heart would have rejoiced in the glory of Masonry, and every tongue would have cried out, 'Let it be established for ever!'"

ADMISSION OF UNWORTHY MEMBERS.

We have before us the proceedings of the Grand Longe of Arkansas for the year ending in November last, from which we propose to make three or four extracts, as we may be able to find room. The opening address of the Grand Master, M. W. Luke E. Barber, is a very interesting practical paper, as our readers will readily infer from the following specimen of its composition:—

"My information in relation to the condition of Masonry within our jurisdiction, is mostly derived from my official correspondence with officers and members of Lodges. From this I learn that the Order is, generally, in as healthy and flourishing a condition as we could reasonably expect. It some locations, however, it is languid and feeble, showing a want of zeal and of vitality. This is, to the true-hearted Mason, a source of much regret. But a more serious consideration to me, involving somewhat of apprehension, is presented in the number of letters asking my advice in reference to charges of Masonic misconduct. I have been forcibly struck with the unusual number of trials for moral delinquencies during the past year—at least, the number presented to my notice has been unusually great. To what cause to attribute this, I have been unable to determine. If to a more energetic effort, on the part of the worthy members, to discharge, conscientiously, their duty in purifying our Lodges from the contamination of the impure and worthless—a desire to cut off from our communion those whose lives are a blot and a disgrace to the Order—then, I can freely and fully commend the spirit that would seem to have become active in our Lodges. But if the cause be that an unusual number of our Brethren have fallen, during the past year, into the ways of iniquity, how sad the train of reflection! Be it, however, the result of either cause, one thing is certain—and I pray you bear it in mind, for I intend it as a serious admonition—there must have been, in the past, great negligence in those whose duty it was to guard our doors against the approach of those who were unfit to be initiated into our sacred mysteries—there must have been too easy a facility in the admission of those who should have been excluded—too little regard to the Masonic standard of character. I am disposed to attribute nearly all the confusion that arises in our Lodges to this cause—the lukewarmness and want of zeal too often found to pervade them—the careless disregard of known duty sometimes seen—the existence of that large class known as non-affiliated Masons, whose anomalous position as among, but not of us, is a visible reproach to the Order, and however it may affect their own character and reputation, their relation to us seems antagonistic and inimical. How careful, then, if these or either of these, should be the evils inflicted upon the Order by the admission of unworthy members, should we be in weighing well the character and fitness of the applicant! But there seems to be little use in impressing upon our members the duty of guarding well the doors of our Lodges. It has been done from time to time in this and other Grand Lodges. Our Grand Masters and committees have, again and again, warned our Brethren in this respect, but as it would seem, the voice of warning has scarcely ceased to sound before it is forgotten or unheeded. I would that I knew some mode by which to impress it in indelible characters upon their hearts and minds."

PRACTICAL FREEMASONRY.

The following originally appeared in the Mirror and Keystone at Philadelphia, to which paper it was communicated by a correspondent at St. Dennis, Baltimore Co., Maryland:—

"In my rambles round about the Patapsco I found myself in the village where the good Brethren of Howard Lodge have their temple. My visit was to me propitious; for it was the day set apart by the Brethren for the completion of a great and glorious work which they had commenced many months before. I was cordially and fraternally invited to join them, and very soon I found myself standing by a green mound in the quiet grave yard, which lies just beyond the village. The Master, and the Senior, and the Junior Warden were there, with several of the Brethren. It was their second meeting around this grave. The first was to lay in it the cold remains of a stranger Brother. Now, they were assembled to raise to his memory a white stone, whereon was inscribed the following:—'William Crawford, born October 23, A. D. 1788, A. L. 5788. Died March 29, A. D. 1859, A. L. 5859. A tribute of respect by Howard Lodge, No. 101, A. F. A. M.'

"The fact that the stone which the Brethren had just raised, marked the last resting place of a stranger Brother, excited within me an earnest desire to know his history, and the circumstances which caused this exhibition of fraternal regard on the part of Howard Lodge. The kindness of my Brethren soon put me in possession of the story of his afflictions, and of their pleasure in attending him in his last days. And in commendation of them, for their devotion to the principles and teachings of our great fraternity, I beg to lay before you some of the incidents which then came to my knowledge.

"About two years since, William Crawford, a native of Scotland, applied for employment at the Avalon Nail Works, situated on the Patapsco, a short distance from Elkridge Landing. He was an old man, nearly three score years and ten. He could do but little, for his strength was gone. The humane proprietors of the works, however, employed him, and he earned his pittance regularly until sickness overtook him. He was a stranger to all about him. Without friends or relations, he was about to die

'Beneath a stranger air,
A pilgrim on a cold, dull earth.'

But in his l and bitter extremity, when all his little savings were gone, and want and helplessness were only left to him, he bethought him of the lessons which he had received in another land, near half a century ago. Those words, which were then communicated to him by the instructive tongue of his Highland Brother, came back to his memory in words of living fire. Having ascertained that a Lodge of Masons was held at the Landing, he sent for one of its members, and modestly related to him the story of his life. Our good Brother of Howard soon found that the old man was a true and tried Brother, Companion, and Sir Knight. He communicated to his Lodge, at its next meeting, the facts he had discovered ; and the Lodge promptly directed that the old Brother should receive all the attention and assistance necessary to render his position comfortable, and smooth his way to the grave. He came almost penniless and friendless, but now by the aid of that

> 'Hieroglyphic bright,
> Which none but Craftsmen ever saw ;'

he was rich in the fraternal affection of true and devoted Brethren and friends.

"He was at once removed to a pleasant and quiet home in the midst of the village, and watched and nursed by the Brethren, who seemed to rival each other in their kindness and devotion to the old and dying Brother. Months rolled on, and the stranger still lingered on his bed of suffering. At length the treasury of the Lodge was empty. What was to be done now? Was the old man to be left to the cold charities of the world? The Brethren said nay ; for they were bound to him by an indissoluble chain of sincere affection, and what the treasury of the Lodge could not furnish, their free and open private purses supplied ; and the wants of their Brother were still as promptly met, and his pillow still as gently smoothed. Again months rolled on, and the old man's sufferings, and the cares and attentions of our Brethren were at an end. The old man died, away from his home, a stranger in a strange land. But he had found friends, though strangers, who had ministered to his wants and sympathized with him in his declining days. His last moments were calm and peaceful, and surrounded by his devoted Brethren, his spirit passed away to the upper and better world. His funeral was attended by the Lodge, and his body deposited by them in the cold grave, with the solemn and impressive service of our Order, added to which was an eloquent address by Bro. M'Cabe, of Baltimore, who had been specially invited for that purpose. But, not content with that, which they had already done, the Brethren again assembled around that grave, and marked the last resting place of William Crawford, by erecting to his memory the marble slab which I have already described."

THE USE OF TOBACCO IN LODGES.

It is the duty of Masons to cultivate cleanly and gentlemanly habits at all times. In this matter, of course, they must, out of the Lodge, exercise their own judgment. There is a place and a time for all things. What is appropriate in the street or business apartment, is not, frequently, in the parlor, in church, or in the Lodge. It is the duty of the members of each subordinate body to adopt rules to prevent the practice of any disagreeable or unbecoming habit at their meetings.

The custom of chewing tobacco prevails almost generally through this western country. In the hotel, the street, the public conveyance, the theatre, the lecture hall, the counting room, the store, the business office—in short, in almost every place, hardly excepting the church or the parlor, men derive what pleasure there may be in grinding between the teeth a nauseous weed. This practice is participated in by all classes—the clergyman, lawyer, merchant and mechanic. The attorney at the bar borrows "a chew of tobacco" from his Honor on the bench. Let this general custom be kept out of Lodges and we have not a word to say against it in this Magazine, but when it enters on the ground floor, or passes to the middle chamber, or raises itself to the sanctum sanctorum, then we have a duty to perform, and we shall not hesitate to perform it.

The use of tobacco in Lodges is, to many persons, filthy and disgusting. The constant spitting which it occasions is very disagreeable. Especially does this appear objectionable in officers who are conspicuous in the work. We have frequently seen Masters, Wardens, and the Senior Deacon, in the midst of the most important part of the ceremonies, coolly place in their mouths a large "chew of tobacco." As soon should we expect to see a minister in the pulpit, before commencing a prayer or a sermon, fill his mouth with the nauseous weed. One is as much out of place as the other.—*Ashlar.*

Obituary.

BROTHER EASTMAN SANBORN.

Andover, Dec. 26, 1859.

Br. MOORE—

Sir,—The following Resolutions were adopted by St. Mathew's Lodge, of this place, and ordered to be drawn up and forwarded to the Freemasons' Magazine, Boston, for insertion :—

At a special communication of St. Mathew's Lodge, Thursday, Dec, 22d, the following resolutions were adopted :—

Whereas, an all-wise Providence has seen fit in his wisdom to remove from our midst our much esteemed and worthy Brother D. EASTMAN SANBORN, and, whereas, a proper respect to his memory deserves a suitable expression of feeling from this Lodge,

Resolved, That while we bow with submission to the decree of an all-wise Providence which called him hence, and sincerely and deeply deplore his loss, as that of a warm-hearted friend and true and faithful Brother we have the consolation, that the loss to us is gain to him, who has gone to join that celestial Lodge above, where the Supreme Architect of the Universe presides.

Resolved, That we tender to the widow and relatives of our deceased Brother our warmest sympathy, and every service that may tend to alleviate them in their sorrow, or comfort them in their affliction.

Resolved, That the furniture of the Lodge be draped in mourning for the space of thirty days, as a mark of respect to our deceased Brother.

Resolved, That the Secretary enter these resolutions upon the records of the Lodge, forward a copy to the family of the deceased, and a copy to the Freemasons' Magazine, Boston, for publication.

M. SANDS, *Secretary.*

MASONIC CHIT CHAT.

West Harwich, January 26.—The members of Mount Horeb Lodge held a Masonic Festival at their Lodge room on Wednesday evening, Jan. 25. After listening to a number of beautiful pieces of music from the Harwich Brass Band, the W. Master, Brother A. D. Chase, welcomed the company present, consisting of sixty Brethren with their wives, and the wives of the absent Brethren—numbering in all about one hundred and twenty-five—in a brief but appropriate address, after which the company sat down to a beautifully and richly spread table At the conclusion of the ceremonies at the table, consisting of speeches and toasts from the Brethren present, the tables were removed and the hall was cleared for dancing, and the company passed a few pleasant hours in that agreeable and healthful amusement. The music by the Band was excellent, and the occasion was acknowledged to be one of the pleasantest ever enjoyed by the members of the Lodge. B.

The Emperor Napoleon the First was a Freemason, and initiated into the Order in consequence of rumors from the Roman Catholic priesthood at that epoch, that Freemasonry was held under the garb of secret societies, in order to conspire against the government. Napoleon, to assure himself of the truth or falsehood of these reports, became initiated, and visited several Lodges in Paris in disguise, but was recognized; at all events he was perfectly satisfied of the false accusation.

Officers of Amicable Lodge, Cambridge, Mass., for 1860 —Richard O'Brine, W. M.; Ebenezer Fowle, S. W.; Wm. F. Knowles, J. W.; Nathan Fiske, Treas ; Charles Tufts, Sec.; L. R. Paige and B. F. Nourse, Trustees of the Charity Fund.

Officers of Lafayette Lodge, North Adams, Mass, for 1860.—Abel Wetherbee, W. M.; Jerome B. Jackson, S W.; Sylvander Johnson, J. W.; Orrin C. Woodward, Treas.; L. C. Homer, Sec.; John Porter, S. D.; Richard Welch, J. D ; E. S. Hawkes, Chaplain; H. W. Paul Marshal; Thos. Holbrook, W. H. Phillips, Stewards; Abner Younglove, Tyler.

New Hall at Milford.—The new Masonic Hall at Milford, in this State, was dedicated by the Grand Master, assisted by several of the Grand Officers, in January last. There was a large attendance of Brethren from the neighboring Lodges, and the ceremonies passed off, we believe, to the satisfaction of all present. A very able and interesting address was delivered by the Master of the Lodge; at the conclusion of which a procession was formed and marched to the public house in the village, where an excellent dinner was partaken of by the Brethren and their ladies, to the number of about one hundred.

In the evening the Commandery of Knights Templars, which had been for some time working under dispensation, was duly constituted by the M. E. Grand Commander of the Grand Encampment of Massachusetts and Rhode Island.

The new Hall is one of the finest and most expensive in the interior of the State, and is an honor to the enterprise, ability and good taste of the Brethren of Milford.

District No. 2.—We learn that the M. W. Grand Master has appointed the R. W. Bro. Maj. Gen. Wm. Sutton, of South Danvers, to fill the vacancy existing in the 2d Masonic District of this Commonweath.

☞A grand Masonic Ball was given at the Cape of Good Hope, Africa, on the 21st July last; and the corner stone of the new Somerset Hospital was laid at the same place and month by Brother Sir Geo. Grey, Governor of the colony.

☞We are happy to learn that the Lodges in India are generally renewing their labors, which have been measurably suspended since the mutiny.

☞We notice that our Brethren in England have organized a Grand Lodge of Mark Masters The necessity of this we suppose to exist in the fact that there is no Masonic body in England which recognizes the degree, and of course none to exercise any governing power over it.

THE

FREEMASONS'

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THE EARLY DAYS OF MASONRY IN MASSACHUSETTS.

Whatever relates to the early history of Masonry in America, whether it be of a local or more general character, cannot fail to be interesting and acceptable to the intelligent and inquiring Mason. Very little, comparatively speaking, is known of the early days of the Institution on this continent,—of the struggles to which it was subjected, the obstacles it was called to encounter, or the means through which its final and permanent establishment was effected; and much less is known of the personal history, the lives and characters of those Brethren to whose persevering efforts and eminent talents and faithfulness we of the present day are so largely indebted for the elevated and honorable place Freemasonry has ever held and now holds among the social and moral institutions of this country. The foundation stones were well laid by workmen who were skilful in their duties; and the superstructure which they commenced has been carried on by their successors, following the original plan, until it has assumed dimensions and proportions which command for it the respect and admiration of all persons who have a taste for the beautiful in morals, or sympathy for the indigent in their helplessness. This result might have been otherwise. Had the foundations been laid in error, and the structure erected, regardless of those universal stays and supports which can alone give strength and stability to the edifice, we should now, instead of rejoicing in prosperity, and in the favor of an intelligent people, in all probability be disputing and wrangling over a tottering, if not a wholly inefficient and useless organization,—

so much does the success of the future, in all important enterprises, depend upon a right beginning.

Our Brethren who introduced Freemasonry into the Massachusetts Colony in the beginning of the last century, clearly and rightly understood the importance of an early and practical recognition of a supreme authority in the Craft; and they therefore wisely adopted as their guide, and for the government of all their proceedings, those ancient and well-defined laws and usages, simple and few in number, which underlie, as a stratum of granite, the whole superstructure of Freemasonry—*hic et ubique*—here, there, and everywhere over the globe. Hence we find, even when tried by the greater light and more perfect jurisprudence of the present day, very little, either in the manner of their proceedings, or in their legislative enactments, or in their more private and technical rulings, to which the most conservative among us are inclined to take any exception. On the contrary, the records of their doings are sources of improvement,—fountains at which it is both healthful and pleasant to drink. Though sometimes a little cloudy, the waters are sweet and purifying; and whoever uses them intelligently and with right aims, will often find his mind drawn back to those first principles of Masonic truth from which it may have unadvisedly allowed itself to be led astray by the specious reasonings and fanciful imaginings of modern theorists. These old records, indeed, embodying as they do, in an authentic and intelligible form, the laws and usages, the opinions and practices of the early fathers of our Institution in this country, cannot be too often consulted, or too carefully studied, by the Masonic student, who would qualify himself for a useful and honorable career in the field of Masonry.

We come back, then, to the point from which we started, that whatever relates to the early history of our Institution in America, cannot fail to be acceptable to the intelligent and inquiring Mason. We offer no apology, therefore, for laying before our readers, to the exclusion of other matter, the able and valuable historical and statistical address delivered before the Grand Lodge of this Commonwealth on the 27th December last, by the M. W. John T. Heard. The occasion was the dedication of the new Masonic Halls recently fitted up by the Grand Lodge, on Tremont street, and the address is therefore necessarily limited in its scope to such points in the history of the Order in Massachusetts as are pertinent to the subject of it. These we doubt not will be found to be sufficiently attractive to interest the reader, though he may regret the absence of that kind of information to which we have in the above remarks more particularly referred, and which he might regard as more practically useful; but, it is said, there is a time and place for all things. We have now to do with the "local habitations" of the Craft in Boston from 1733 to the present time. The address is divided into three parts. The first part we give this month, as follows :—

In prosecuting the inquiry relative to the places of meetings, it will be convenient to refer, *first*, to those of "The Saint John's Grand Lodge;" *second*, to those of "The Massachusetts Grand Lodge;" and *third*, to those of the Grand Lodge after the Union.

THE SAINT JOHN'S GRAND LODGE,

During its existence, held about one hundred and eightyeight sessions. Our first Grand Master, Henry Price, and the Brethren whom he called around him to assist in the formation of a Grand Lodge under the authority vested in him by Lord Montacute, the Grand Master of England, "met at the house of Edward Lutwych, at ye Sign of the Bunch of Grapes in King's Street, [now State street,] Boston, New England, on Monday, July 30th, Anno Domini 1733, Anno Masonry 5733."

From this time to April 30th, 1750, the records do not afford the means of determining with accuracy the number of communications held by this Grand Lodge. Quarterly, or other stated meetings, do not appear to have taken place. Except for the observance of the Feasts, which was quite regular, it was rare that the Grand Lodge assembled; and indeed the affairs of the Jurisdiction were not so extended as to require more of its labors than could readily be performed on those occasions. On festival days it was usual for it, at this period and long afterwards, to transact business; so that labor and refreshment alternated, the latter giving place to the former whenever the welfare and government of the Craft required consideration.

The Lodges embraced in the Jurisdiction in April, 1750, were only twelve in number, namely :—

Saint John's, Boston, Massachusetts,	July 30, 1733
First Lodge in Pennsylvania, Philadelphia, Pennsylvania,	June 24, 1734
The Holy Lodge of St. John, Portsmouth, New Hampshire,	June 24, 1734
First Lodge in South Carolina, Charleston, South Carolina,	Dec. 27, 1735
First Lodge in the West Indies, Antigua, West Indies,	1738
Lodge of Masters, Boston Massachusetts,	Jan. 2, 1740
Halifax Lodge, Halifax, Nova Scotia,	1740
——— Lodge, St. John's, New Foundland,	Dec. 24, 1746
Saint John's, Newport, Rhode Island,	Dec. 27, 1749
Royal Lodge, Annapolis, Nova Scotia,	1750
The Second Lodge in Boston, Boston, Massachusetts,	Feb. 15, 1750
The Third Lodge in Boston, Boston, Massachusetts,	March 7, 1750

It is obvious that so moderate a number of subordinates would need but little legislation, and for that reason, probably, the stated communications, which afterwards were established, were previously deemed unnecessary.

During the period anterior to 1750, it is probable that the Grand Lodge met about thirty times, sometimes at the Bunch of Grapes Tavern, and sometimes at the Royal Exchange Tavern. In 1735, "The First Lodge" (the present Saint John's) was removed to the Royal Exchange by leave of the Grand Master; and on the 15th February, 1750, a "second Lodge" was constituted, to be held at the same place. On the 7th of March following, the "third Lodge" was formed, its meetings to be holden at the White Horse Tavern; but afterwards, during that year, it was removed to the Bunch of Grapes.

The Bunch of Grapes Tavern was "in King Street, just below the Town House, 1724." Its site was that now occupied by the New England Bank, on the corner of State and Kilby Streets. It was kept by William Coffin in 1731, and by Col. Joseph Ingersoll in 1764–9. King Street became known as State Street in 1784.

The Royal Exchange Tavern stood on the late site of the Columbian Bank, on the corner of State and Exchange Streets—now occupied by the Merchants' Bank building. The quarrel between Benjamin Woodbridge and Henry Phillips, 1727, resulting in a duel and the death of the former, occured here. The event caused a good deal of excitement at the time. The tavern was then kept by Luke Vardy.

The White Horse Tavern, "at the South End, 1724," was nearly opposite to where Hayward Place now is. Its landlord in 1760–4 was Joseph Morton.

On "Fryday, April ye 13th, 1750," a quarterly communication of the Grand Lodge was held at the Royal Exchange Tavern, R. W. Thomas Oxnard presiding. From this date to that of January 27, 1775, inclusively, one hundred and fiftyone meetings—regular, special and festive—took place. The records designate the places where eightyfive of them were held. Until the summer of 1767, the quarterly and other business sessions were generally held at the Royal Exchange; and afterwards, until the breaking out of the revolutionary war, at the Bunch of Grapes.

In 1751, on the 12th of April, "it was Voted, That the next St. John's Day should be celebrated out of Town; upon which our Rt. Wors. Bro. Price made an offer of the use of his House at Manotomy, [now West Cambridge,] which was accepted." The record states further that "Monday, June ye 24th, 1751, the Brethren went in Regular Procession to the House of Mr. Richardson in Cambridge, 'Bro Price's House at Manotomy being Incumber'd by sickness,' where a Grand Lodge was held for celebrating the day."

Within the period now under notice, embracing twentyfour years, the festival of Saint John the Baptist was celebrated at the Grey Hound Tavern in Roxbury, in 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1761, 1764, 1767, 1768 and 1770; at the British Coffee House in King Street in 1762; at "The George Tavern on Boston Neck," afterwards called "The King's Arms Tavern," in 1763, 1769, 1771, 1772 and 1773; and "at the house of Bro. Gardner at Roxbury," in 1765.

The feast of St. John the Evangelist, during the twentyfour years, was observed at the Royal Exchange Tavern in 1751, 1758 and 1759; at the Bunch of Grapes Tavern in 1752, 1753, 1762, 1764, 1765, 1767, 1768, 1769, 1770, 1771, 1772 and 1773; at Concert Hall in 1756, and at the British Coffee House in 1760 and 1761.

These festivals might have been celebrated, also, in the years here omitted; but if so, the fact is not recorded.

Under the date of April 10, 1752, in the records of the Grand Lodge, it is written: "The Masters' Lodge removed to the Bunch of Grapes Tavern; the Second Lodge removed to the Bunch of Grapes Tavern, March 20, 1752."

At Concert Hall were held the quarterly communication of October 11, 1754; the meeting for the installation of Hon. Jeremy Gridley as Grand Master, October 1, 1755; that of October 28, 1763, to consider an offer to sell Concert Hall to the Grand Lodge; and that of November 23, 1768, at which the installation of John Rowe, Esq., as Grand Master, took place.

At the British Coffee House were holden the quarterly communications of October 26, 1764, and January 27, 1769; and that of September 11, 1767, to make arrangements for the funeral of the Grand Master, Hon. Jeremy Gridley.

The Grey Hound Tavern, in Roxbury, stood where now stands the heater-formed building on the corner of Washington and Warren Streets. It was pulled down by a mob, about the time of the Revolution, and had in it forty fire places. Mr. Greighton, who kept this house, was the grandfather of Miss Greighton, now living at Jamaica Plain. None of the old people in Roxbury remember to have seen the tavern.

For the information relative to this house I am indebted to the kindness of W. Bro. Charles F. Sleeper, Past Master of Washington Lodge, in Roxbury. Our records refer to the place as "Graton's." It was probably the "Porter's Hotel," of its day.

The British Coffee House was in King Street. Drake says it was "kept by a Mr. Ballard in 1762." In 1761, the Grand Lodge met "at Bro. Ballard's, at the British Coffee House," so say its records. The repeal of the Stamp Act was celebrated March 18, 1767, "by a large company, who met at the British Coffee House, and Col. Ingersoll's (Bunch of Grapes) in King Street." The precise spot on which this tavern stood has not been ascertained, though our R. G. Secretary—excellent authority in such a matter—thinks it was where the Union Bank now is.

The George Tavern, afterwards known as the King's Arms Tavern, was on Boston Neck, near to Roxbury. The Brethren regarded it as being "out of town," and therefore celebrated, occasionally, the summer festival there. According to Drake, "the General Court sat there in 1721. Simon Rogers kept it from 1730 to 1734. In 1769, it was taken by Edwd. Bardin, from New York, and called the King's Arms. One Gideon Gardner preceded him. By our records we learn that Edward Bardin kept it in 1769, and Thomas Brackett in 1771.

Concert Hall was built previous to 1754, though it might not have been known by that name. Court Street, on which it fronts, was then called Queen Street. Not long after its erection it was enlarged and improved, and became one of the most noted halls in the town. As will be mentioned hereafter, the Grand Lodge contemplated purchasing it in 1763, and again in 1767. "A large commodious room" in this hall was offered on rent "to the several Lodges for their accommodation," on the 27th October, 1769, by Bro. Levi Jennings. The offer was declined on the ground that the "rooms would not suit the circumstances of the Lodges."

On the 26th June, 1754, at 11 o'clock, A. M., Grand Master Thomas Oxnard, Esq., died. He was a merchant and highly respected. His successor was Hon. Jeremy Gridley.

James Otis, of revolutionary renown, the distinguished lawyer and orator, was a frequent visitor to the Grand Lodge. At the quarterly communication of October 12th, 1753, he appeared as the Senior Warden of the "second Lodge." Afterwards, his name is enrolled among those of visitors, in 1753, 1754, 1757, 1758, 1759, 1760, 1761, 1765, 1767, 1768, 1269, 1773 and 1774. He was a pall-bearer at the funeral of Grand Master Gridley, and served on a committee of the Grand Lodge on that occasion. He entered upon the study of the law, in 1745, in the office of Mr. Gridley. He was killed by a stroke of lightning, in the sixtieth year of his age, May 23d, 1783.

Jeremy Gridley was Grand Master from 1755 to the time of his death, September 10, 1767. Col. Richard Gridley—who was a most active Mason, and for a long time Deputy Grand Master; and, also, the "veteran engineer," as Irving styles him, who planned the fortifications on Bunker Hill, Dorchester Heights and Cambridge—was his brother. Jeremy was born about the year 1705, and received his degree at Harvard College in 1725. His first occupation, in Boston, was that of an assistant in the public grammer schools, in which capacity he continued for several years, during which he studied theology, and occasionally preached. Subsequently he devoted himself to the law, in which profession he became eminent. He instituted "The Weekly Rehearsal," the first number of which was published September 29, 1731, of which, in 1733, Thomas Fleet became the proprietor. His professional business obliged him to relinquish his employment as an editor. "Having been elected a member from Brookline of the general court of the province, he became a decided opponent of the ministry, and manifested a warm attachment to liberal principles. He was, nevertheless, appointed attorney-general of the province of Massachusetts Bay, and, in that capacity, was obliged to perform the unpleasant work of defending the obnoxious *writs of assistance.*" James Otis was his opponent in the cause. "Mr. Gridley was a man of a high, elevated and ardent spirit, always more anxious for fame than for wealth."

At the quarterly communication of October 11, 1754, at Concert Hall, Benjamin Franklin was present, and his name is recorded, in full, at the head of the list of visitors on that occasion. On reference to his Autobiography, it there appears that he was in Boston at that time. It will be remembered that through him, in 1734, Masonry was organized in Pennsylvania by authority which he received from Henry Price. The original letter, written by him to that Grand Master, on the subject of Masonry in that province, is in our archives. It is addressed, on the outside, to "Mr. Henry Price, at the Brazen Head, Boston."

We learn from Drake that the "Brazen Head" was "very nearly opposite Williams' Court, answering to 96 Washington Street." The great fire of March 20th, 1760, "began," says Drake, "in the dwelling-house of Mrs. Mary Jackson and Son, at the sign of the Brazen Head in Cornhill."

During the war, and after its close for several years, this Grand Lodge held no communications. Before its union with Massachusetts Grand Lodge, of which I have yet to speak, it had the following meetings:—

1787. February 17th, At Brother Samuel Dunn's.
August 4th, At Bunch of Grapes Tavern.
1790. July 29th, At Concert Hall.
1791. November 25th, At Bunch of Grapes Tavern.
1792. January 18th, Special Grand Lodge at Brother Colman's.
March 2d, at Bunch of Grapes Tavern.
" 5th, For consummation of the "Union."

THE MASSACHUSETTS GRAND LODGE.

The first communication of this body was held December 27th, 1769, probably at the Green Dragon Tavern, and the last, March 5th, 1792, when it became united with the Saint John's Grand Lodge. It held one hundred and fiftythree sessions—regular, special and festive—at places designated by the records as follows:—

Masons' Hall, thirtysix meetings,	36
Freemasons' Hall, thirteen meetings,	13
Masons' Arms, sixteen meetings,	16
Freemasons' Arms, twentytwo meetings,	22
Concert Hall, fifteen meetings,	15
Faneuil Hall, one meeting,	1
Charlestown, three meetings,	3
Green Dragon, one meeting,	1
Bunch of Grapes, twentynine meetings,	29
Royal Exchange, one meeting,	1
Places not given in records, sixteen meetings,	16
Whole number of meetings,	153

There can be no doubt that "Mason's Hall," "Masons' Arms," "Freemasons' Hall" and "Freemasons' Arms," refer to one and the same place, and that that place was in the Green Dragon Tavern, which stood next to the northwest corner of Hanover and Union Streets in Boston. That estate was bought by Saint Andrew's Lodge in 1764, and a portion of it was appropriated to Masonic purposes. The records of the Lodge mention that its meeting of April 13, 1764, was "at Brother Millikin's, Green Dragon Tavern," and it was the first held at this place. In June following, the Secretary designated it as "Freemasons' Hall;" in July, and afterwards until 1778, as "Masons' Hall." The intimate relations existing between this Grand Lodge and Saint Andrew's Lodge, consequent on a common origin, renders it highly probable that they should have met in the same apartments. Drake informs us that "Freemasons' Arms" was the "name given to the Green Dragon Tavern in 1764," which, he says, "did not long obtain." According to the records of the Grand Lodge, it was so called as late as 1784.

At Concert Hall, the Grand Lodge met August 10, 1770; June 24, 1783; and from March 4, 1790, until the "Union," in 1792.

The feast of Saint John, June 24, 1782, was celebrated at Faneuil Hall.

The three communications at Charlestown, were for the installation of Grand Officers. They occurred June 24, 1786, June 24, 1787, aud July 24, 1788.

The twentynine meetings at the Bunch of Grapes Tavern, took place between June, 1784, and September, 1789. Col. John Marston kept this tavern during a portion of this period, at least.

After the proceedings of March 3, 1775, as recorded, the following memorandum is entered; apparently penned soon after the events mentioned in it had occurred.

"Mem. 19th April, 1775. Hostilities commenced between the Troops of G. Britain and America, in Lexington Battle. In consequence of which the Town was Blockaded, and no Lodge held until Dec. 1775."

The meeting, the proceedings of which are recorded next after this memorandum, was that of December 27th, 1776, and was for the observance of St. John's day. It was held at "Free Masons' Hall; and the banquet was "a very genteel entertainment."

"Hon. General Gates" was waited upon and invited to the feast of December 28th, 1778. At the banquet of December 27th, 1780, "His Excellency Honourable Governor Hancock" and General Lincoln, were guests. On the 2d of March, 1781, "Bro. Col. John Brooks laid before the Grand Lodge a list of the Officers and Members of Washington Lodge for this year." This was a distinguished military Lodge. Col. Brooks succeeded Gov. Strong, in 1816, as Governor of Massachusetts.

Col. Joseph Webb, who was elected Grand Master, March 8, 1777, to succeed Warren, was colonel of the sixth regiment of the Massachusetts Militia stationed at West Point during the war.

At the communication of September 1st, 1780, a letter, dated August 19, 1780, from William Smith, Grand Secretary of Pennsylvania, was received, stating that the Grand Lodge of that State had "thought it expedient to make choice of a Grand Master General for the thirteen United American States; that they had nominated His Excellency General George Washington," &c., and "requesting the opinion and approbation of this Grand Lodge thereon." A committee of five were appointed, September 22d, to write an address on the subject "to all Masons in the thirteen United States." This committee was "dissolved" December 1, 1780, and the Grand Lodge formed itself into "a committee to act upon said business," and it was voted "that the W. G. Master be president of the same." On the 12th of January, 1781, it was "voted that any determination upon the subject cannot, with the propriety and justice due to the Craft at large, be made by this Grand Lodge, until a General Peace take place through the Continent."

Besides the communications enumerated, others were held for the following purposes, namely,—at Charlestown, January 8, 1783, to constitute King Solomon's Lodge; and for visiting Massachusetts Lodge, March 9, King Solomon's Lodge, March 10, and Rising States' Lodge, March 30, in the year 1789.

As the eye glances from page to page of the record-books of these Grand Lodges, it is often arrested by the name of some one known to fame. Enrolled thereon are the progenitors of many of the families which have so largely contributed to the material prosperity of this city and Commonwealth, and to their educational, moral and religious institutions. There, too, are the names of men rendered illustrious on the battle field and in the council, whose lives illuminate the brightest pages of our national history.

THE GRAND LODGE AFTER THE UNION.

The Saint John's Grand Lodge, and the Massachusetts Grand Lodge were, on the fifth of March, 1792, united under the title of "The Grand Lodge of the most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts." The officers, who were then elected, were installed on the 19th of that month. From the 19th of March, 1792, to the 14th of December, 1859, including these dates, this Grand Lodge has had three hundred and

eightysix meetings, all of which, with few exceptions, have been strictly of a business character. The places where they have been held are as follows, namely:—

Concert Hall, seventythree meetings,	73
"Brother D. Colman's" one meeting,	1
"James Vila's Hotel, 17 Court Street," thirteen meetings,	13
Market Square, fiftyfour meetings,	54
Exchange Coffee House, seven meetings,	7
Masons' Hall, Ann Street, seven meetings,	7
Old State House, fortynine meetings,	49
Washington Hall, seven meetings,	7
Masonic Temple, one hundred and sixtyeight meetings,	168
Melodeon, one meeting,	1
Nassau Hall, six meetings,	6
Whole number of meetings,	386

Nearly all the meetings held at Concert Hall occurred before the year 1805. Two were held in 1805, one in 1815, and two in 1818. That of the 9th of December, 1805, is recorded as having been "at Tilley Whitcomb's, Concert Hall.'

The communication of June 1, 1792, was at "Brother D. Colman's." In the Boston Directory of 1789, this name stands thus: "Coleman Dudley, American Coffee-house, State Street." According to Drake, this house was "where the Massachusetts Bank now is."

Communications were held "at James Vila's, 17 Court Street," from September 10, 1804, to September 14, 1807, inclusively. The recollection of an old citizen of this city is, that "17 Court Street," or the place answering to that number, was between Concert Hall and Brattle Street. The Directory of 1789 mentions Vila, as "Vila James, bunch of grapes tavern, State Street." In the directories for the years 1796 and 1803, he is entered as the keeper of Concert Hall; and in those of later years against his name is "17 Court Street." In our records of 1807 he was styled "Brother James Vila."

"Mason's Hall, Market Square," was opposite the north side of Faneuil Hall, and was probably the same hall which was occupied by Columbian Lodge from May 5, 1796, to June 23, 1800. In the latter year, that Lodge hired apartments in the rear of those it had until then rented. The building in which they were, still stands, and fronts on North Street, a few doors from Union Street. It is not easy to determine whether all of the fiftyfour meetings above named were held in Market Square or not. The records afford no evidence on this point that I have discovered; they simply mention "Masons' Hall" as the place of meeting—a name generally given to Masonic apartments.

Early in 1817 accommodations for all the Masonic societies were provided in the original Exchange Coffee House, which stood where was the late hotel of the same name, and where the "City Exchange" now is—on Devonshire Street. It was destroyed by fire on the night of November 3, 1818. The Lodge-room in this edifice was dedicated on the 29d of July, 1817. From that time until the present day, with the exception of a short period succeeding the destruction of the Exchange, all of our institutions in Boston have met at the same place. The fitting up of the Masonic apartments in the Exchange cost the eleven bodies occupying them the sum of $5,000, of which $800 were paid by the Grand Lodge. The rent per annum was $600, of which $100 were apportioned to that body.

After the loss of these apartments, the Grand Lodge first met at Concert Hall, and then at Masons' Hall, Ann Street, where it continued to meet until 1821.

The hall and ante-rooms in the old State House were hired of the *town* of Boston, on a lease, for ten years from January 1, 1821, at a rent of $600 per annum, apportioned as was that of the apartments in the Exchange. The repairs and alterations made to adapt the rooms to Masonic purposes cost the sum of $800, which was divided between the several occupants. The last communication of the Grand Lodge held here was that of June 9, 1830, at about which time the lease was cancelled. The Grand Treasurer's account book shows that $300 were paid for rent, April 1, 1830.

Washington Hall, on Washington Street, opposite the head of Franklin Street, was demolished, the past summer, to make way for the elegant stores which now cover the site of the building of which it made the upper part. The Masonic accommodations here were paid for by the quarter, at a rent of $500 per annum. The first quarter commenced July 1, 1830; the last ended with the close of the year 1831.

The first communication of the Grand Lodge held in the Masonic Temple, was that of December 27, 1831, for the installation of its officers. The Masonic apartments in this edifice were, during about fifteen years, in the attic only, and were dedicated May 30, 1832. In 1846, the story next below the attic was appropriated, also, to the use of our institution, and embraced a commodious Lodge-room and convenient ante-rooms, which were dedicated on the 11th of November, 1846. The last communication of the Grand Lodge held in this place was that of September 8, 1858.

On the 10th of March, 1845, the Grand Lodge and subordinate Lodges of Boston met at the Melodeon to hear the eulogy pronounced by Hon. Brother Francis Baylies, in honor of the memory of Hon. Benjamin Russell, P. G. M. The Melodeon of that day was taken down a few months since to make way for the beautiful and substantial structure now occupying its site, and which retains the old name.

Nassau Hall, on the corner of Washington and Common Streets, became the home of the societies which met in the Masonic Temple, in November, 1858. A portion of this day's labor has been performed within its cheerful walls, and we leave it with regrets which could not be effaced by accommodations less commodious and less elegant than those in which we are now assembled.

Besides the meetings above noticed, the Grand Lodge convened early after the Union, for the purpose of visiting the Lodges in Boston. Such meetings were no doubt composed chiefly of its officers, for it is not reasonable to suppose that members residing in distant towns would be summoned on occasions of this character. Neither does the enumeration of meetings include those called for the purpose of constituting Lodges, the proceedings of which, in earlier times, are fully entered on the records.

The quarterly communication for September, 1792, was postponed "on account of the smallpox prevailing in Boston at that time.

On the 4th of July, 1795, the corner-stone of the New State House was laid by Paul Revere, Grand Master, with great display. Samuel Adams was Governor of the State.

A special meeting was held at Concert Hall on the 8th of January, 1800, to make arrangements for the funeral ceremonies in memory of Washington. They took place in February following.

Our investigation has brought to notice seven hundred and twentyseven Grand Lodge communications, covering a period of more than one hundred and twenty-six years. If the first seventeen years be excepted, it may be said that the proceedings of every session of the Grand Lodge are, apparently, fully recorded; and the continuity from meeting to meeting is unbroken down to the present day. It is indeed surprising to find the records so nearly perfect; not only in view of the length of time over which they extend, but in consideration of their great liability to injury and destruction during the disorders of the revolutionary war, and by fire and other casualties.

BETHESDA LODGE, BRIGHTON.

This flourishing Lodge having recently fitted up for its exclusive use a neat and spacious hall, with the necessary ante-rooms and other conveniences, the same was dedicated in due form, by the M. W. Grand Lodge, on the 7th ult., in the presence of a large number of Brethren from the neighboring Lodges. The dedicatory ceremonies were performed by Dr. Lewis, G. M., assisted by Dr. J. V. C. Smith, Dep. Grand Master, Wm. D. Coolidge, J. G. Warden, and other officers of the Grand Lodge. The installation was performed by the R. W. Brother Coolidge in his usual effective manner. After which the Brethren present were addressed by Dr. Smith, who was listened to with great attention and with the highest satisfaction. At the conclusion of these ceremonies the Lodge with its invited guests repaired to the hall below, where an hour was agreeably spent at refreshment.

LEVEE AT SANBORNTON, N. H.

We learn from a city cotemporary that the Brethren of the Lodge at Franklin, N. H., held a levee at Sanbornton Bridge Village on the 7th ult. An address was delivered in the Congregational Church by Rev. Martin W. Willis of Nashua. "The leading topic of the discourse was "The Philosophy of Institutions"—an attempt to develop the true idea of "Institutions," the necessity of them, and their influence—the way in which the social nature unfolds itself in organic action, with a very forcible application of the logical results of the argument to Freemasonry. The discourse was characterized by elevated culture, strong and brilliant rhetoric, and altogether was what struck me to be an able defense of Masonry. A supper at Barnes' hotel succeeded the " feast of reason." Speeches were made by the orator of the occasion, by Rev. Elisha Adams, a Methodist clergyman of Concord, H. W. Blair, Esq., of Plymouth, and Col. James L. Peabody and Jeremiah F. Daniell of Franklin."

MASONIC LEVEE.

St. John's Lodge, of this city—the Mother Lodge of America—numbering nearly two hundred and twentyseven years since its first organization—was recently the scene of one of the most successful and interesting purely Masonic *reunions* it has been our good fortune to attend for many years past. The occasion was somewhat *unique* in its character. The Brethren of Rising Sun Lodge, at Nashua, N. H., had sometime previously signified to Brother Wyzeman Marshall, the accomplished and gentlemanly W. Master of St. John's Lodge, that it would afford them great satisfaction to witness the ceremonies of the third degree, as exemplified by his Lodge, at such time as might suit his convenience. The evening of the 8th February last was accordingly fixed upon for the purpose.

The Lodge was opened at 7 o'clock, and the large hall was soon after filled by the members and visitors, including, among the latter, about *sixty Brethren* from Nashua, with the R. W. Brother Hughes, Deputy Grand Master of New Hampshire, at their head. The Grand Master, Deputy Grand Master, and several of the other officers of the Grand Lodge of this State, together with a large number of the heads of the Lodges and other Masonic bodies in the city, were also present,—numbering altogether between three and four hundred Brethren.

This is not the place to speak of the ceremonies in other than general terms. They were given in a manner worthy of the reputation of this ancient Lodge and of its skilful officers. It would be difficult to say wherein the *work* as exhibited could have been improved.

At the conclusion of the ceremonies, the members of the Lodge, with their invited guests and visitors, repaired in procession to the banqueting-hall, were a collation was served up in all the variety, elegance and sumptuousness for which that prince of caterers, J. B. Smith, is so eminently and justly distinguished.

The Brethren having satisfied their physical wants, the speaking was commenced by the W. Master of the Lodge, who gave as a sentiment, the M. W. Grand Lodge of the Commonwealth, which called up Dr. Lewis, the Grand Master, who spoke with his accustomed readiness and pertinence. He was followed by the R. W. Brother Hughes of Nashua, D.

G. Master of the Grand Lodge of New Hampshire, who made a very excellent and effective speech. Speeches were also made by the Master of Rising Sun Lodge (Nashua), Dr. Smith, D. G. Master, and others—the speaking continuing until a late hour.

The occasion was one long to be remembered; and to it and its pleasant incidents, the minds of all who had the good fortune to be present, will often revert with pleasurable recollections.

INIGO JONES.

We learn from Anderson's Constitutions that this Grand Master of England and distinguished architect, was born near St. Paul's, London, 1572. He was the son of Mr. Ignatius or Inigo Jones, a citizen of that city, and educated at Cambridge. He naturally took to the art of designing, and was first known by his skill in landscape painting; for which he was patronized by William Herbert, Earl of Pembroke, at whose expense he made the tour of Italy, where he was instructed in the Royal Art by some of the best disciples of the famous Andrea Palladio. Previous to 1603, some gentlemen of fine taste, returning from their travels, full of emulation, resolved, if not to excel the Italian Revivers, at least to imitate them in old Roman and Grecian Architecture; but as there were in England no vestiges of the Augustan style, these travellers, and especially Inigo Jones, brought home pieces of old columns, some curious drawings of the Italian Revivers, and their books of architecture. On his return, Jones laid aside his pencil, and took up the square, level and plumb, and became the *Vitruvius Britannicus*, the rival of Palladio and of all the Italian Revivers. James I., who ascended the throne on the 25th March, 1603, wishing for heads and hands for establishing the Augustan style, was glad to find such a subject as Inigo Jones, whom he appointed his General Surveyor, and approved of as Grand Master of England. He ordered him to draw the plan of a new Palace at Whitehall; and when the old Banqueting House was pulled down, the King, with Grand Master Jones and his Grand Wardens (the Earl of Pembroke and Nicholas Stone, the sculptor,) attended by many Brothers in due form, and many eminent persons, walked to Whitehall gate and levelled the foot-stone of the new Banqueting House with three great knocks, loud huzzas and sound of trumpets, and laid pieces of gold upon the stone for the Masons to drink to the King and the Craft, A. D. 1607. For the want of Parliamentary funds the Banqueting House only was built, the finest single room of like extent since the days of Augustus.

We are further informed that the best Craftsmen from all parts resorted to Grand Master Jones, who always allowed good wages and seasonable times for instruction in the Lodges, which he constituted with excellent By-Laws, and made them like the schools and academies of the designers of Italy. According to a manuscript burnt in 1720, the author of which was Nicholas Stone, his Warden, he held a Quarterly Communication of the Grand Lodge of Masters and Wardens, and the annual General Assembly and Feast on St. John's Day, when he annually was re-chosen, till A. D. 1618, when the aforesaid William Earl of

Pembroke succeeded him. Pembroke appointed Jones his Deputy Grand Master. Jones continued to fill this office under Grand Masters Henry Danvers Earl of Danby, Thomas Howard Earl of Arundel and Francis Russel Earl of Bedford, when he again became Grand Master. Our history avers that he was never out of office; if so, he probably occupied the station of Grand Master until the time of his decease. At the great age of eighty years, he died in London, on the 26th of June, 1652, and was buried in St. Bennet's Church, at Paul's wharf.

This Grand Master of Architects designed for the Earl of Danby the famous beautiful gate of the Physic Garden at Oxford; and joined Grand Master Arundel in persuading the Earl of Bedford to lay out his grounds of Covent Garden in an oblong square, east and west, where he built the regular Temple of St. Paul, with its admirable Portico, made parochial A. D. 1635. He was also employed by Bedford to build the north and east sides of that square with large and lofty Arcades, (commonly called Piazzas,) which, with the said church on the west end, make a most beautiful prospect after the Italian or ancient manner. He showed his great skill also in designing the magnificent row of great Queen street and the west side of Lincoln's-Inn Fields, with the beautiful Lindsey House, the Chirurgeon's Hall and Theatre, Shaftsbury House in Aldersgate street, Southampton House, Bloomsbury, (now [1738] the Duke of Bedford's,) Berkeley House, Piccadilly (now [1738] the Duke of Devonshire's, lately burnt and rebuilt,) the accurate York Stairs at the Thames, &c.; and in the country Gunnersbury House, near Brentford, Wilton House, Wiltshire, Castle Abby, Northamptonshire, Stoke Park, &c.

On the accession of Charles I., in 1625, he encouraged the best foreign Painters, Sculptors, Statuaries, Plaisterers, &c., but wanted no foreigners for Architecture, because none of them equalled his own Inigo Jones and his excellent disciples. King Charles II. founded a Palace at Greenwich from a design of the great architect, which, in 1695, King William III. ordered to be finished as a hospital for old seamen, according to the original architectural design of Jones. Some of his best disciples met privately for their mutual improvement till the restoration, who preserved his clean drawings and accurate designs, and after that event they propagated his lofty style. These drawings and designs were in possession of the skilful architect, Richard Boyle, Earl of Burlington in the year 1738.

This biographical sketch is all that the history of Masonry by Anderson affords of the life and character of this celebrated individual. Neither Preston nor Oliver adds to our knowledge of him; but both appear to have been content to repeat the concise account given by their predecessor in Masonic literature.

A rare work which has recently come to our notice, enables us to see further into the character of Jones, and to estimate him better as an architect, than the means we previously possessed allowed. He was a man of genius of great attainments and unrivalled in his day as an architect. We find him the intimate acquaintance during many years of the celebrated poet, Ben Jonson, and with him connected in preparing those peculiar dramatic performances called Masques, for the court and nobility. We find him also the frequent companion of the great, and particularly of the Earl of Pembroke and Earl of Arundel, whom, it will be remembered, were respectively Grand Masters of Masons in England. As is frequently the case with men of rare talents, he appears to have been eccentric in his temper, which in the latter part of his life led him into unfriendly relations with Jonson and Pembroke. The former revenged himself with his pen in the production of two or more short satirical poetical pieces. The indignation of Pembroke against his guardian friend found vent, on one occasion, at least, when he styled him "Iniquity Jones." Jones visited Italy twice, in 1603, or about that time, as stated by Anderson, and again nine or ten years later. The following are extracts from the work mentioned, the title of which is "The Progresses, Processions, and Magnificent Festivities, of King James the First, His Royal Consort, Family and Court, collected from Original Manuscripts, Scarce Pamphlets, Corporation Records, Parochial Registers, &c. &c., comprising Forty Masques and Entertainments; Ten Civic Pageants; Numerous original letters; And annotated lists of the Peers, Baronets, and Knights, who received there honours during the reign of King James. Illustrated with notes, Historical, Topographical, Biographical and Bibliographical. By John Nichols, London, 1828."

Vol. 1, p. 305. Jonson and Jones prepared together the Masque of Blackness performed on Twelfth day in 1606, "After this Ben Jonson and Inigo Jones were the constant associated Writer and Designer."

Vol. 1, p. 558. From an account of the King and Queen's Entertainment at the University at Oxford, in 1605, we read—"For the better contriving and finishing of the stages, seates and scaffolds in St. Marie's and Christ Church, they entertained two of his Majestie's Master Carpenters, and they had the advice of the Comptroller of his Works. They also hired one Mr. Jones, a great Traveller, who undertooke to further them much, and furnish them with rare devices, but performed very little, to that which was expected. He had for his pains, as I heard it constantly reported, £50."

Note. "This was the celebrated Inigo Jones, whose talents recommended him to the Earl of Arundel, or, as some say, to William Earl of Pembroke. It is certain, however, that at the expence of one, or other of these Lords, he travelled over Italy, and the politer parts of Europe; saw whatever was recommended by its antiquity or value; and from these plans formed his own observations, which, upon his return home, he perfected by study. He was no sooner in Rome, says Walpole, than he found himself in his sphere, and acquired so much reputation that Christian IV., King of Denmark, sent for him from Venice, which was the chief place of his residence, and where he had studied the works of Palladio, and made him his architect, but on what buildings he was employed in that country, we are yet to learn. He had been some time possessed of this honorable post, when that Prince's Sister Anne, the Royal Consort of King James, arrived in England; and Inigo Jones, being desirous to re-visit his native country, took that opportunity of returning home, with recommendations from the King of Denmark. The magnificence of James' Reign, in dress, buildings, &c., furnishing Jones with an opportunity of exercising his talents, which ultimately proved an honour to his country. Mr. Seward says, we know not upon what authority, that the first work he executed after his return from Italy, was the decoration of the inside of the Church of St. Catharine Cree, Leadenhall street. We know, however, that the Queen appointed him her Architect, presently after his arrival; that he assisted Ben Jonson in preparing the 'Masque of Blackness,' Jan. 6, 1604—5; that he was employed at Oxford (as stated above) in August 1605; and that he was soon taken, as an Architect, into the service of Prince Henry, under whom he discharged his trust with so much fidelity and judgment, that the King gave him the reversion of the place of Surveyor-general of his Majesty's works."

Vol. 2, page 23, of Ben Jonson's Masque of Hymen it is said: The design and art of all which, together with the device of their habits, belong properly to the merit and reputation of Master Inigo Jones, whom I take modest occasion, in this fit place, to remember, lest his own worth might accuse me of an ignorant neglect from my silence."

(Note.) In Mr. D'Israeli's Essay on 'Court Masques' are some ingenious remarks on the particular Masque now before us, in which he observes, that, 'as no Masque-writer equalled Johnson, so no Machinist rivalled Inigo Jones; I have sometimes caught a groan from some unfortunane Poet, whose brightest fancies were spoilt by the bungling Machinist."

Vol. 2, page 33. In relation to the Masque of Hymen a writer says: Both Inigo, Ben, and the Actors, men and women, did their parts with great commendation."

Vol. 2, page 155. "October 12, 1607," says Camden in his Annals, "the Banqueting-house at Whitehall is new built." On this subject Howes writes as follows: "The last yeare the King pulled downe the old, rotten, sleight-builded Banqueting-house at Whitehall, and new builded this yeare very strong and statelie, being every way larger then the first. There were also many faire lodgings new builded and encreased."

Note, same page. "In the time of James I., Whitehall was in a most ruinous state. He determined to re-build it in a very princely manner, and worthy of the residence of the Monarchs of the British Empire. He began with pulling down the Banqueting-rooms built by Elizabeth. That which bears the name at present was begun in 1619, from a design of Inigo Jones, in his purest manner; and executed by Nicholas Stone, Master Mason, and Architect to the King; it was finished in two years, and cost seventeen thousand pounds, but was only a small part of a vast plan, left unexecuted by reason of the unhappy times which succeeded. Little did James think that he was erecting a pile from which his Son was to step from the Throne to the scaffold. An extract from Walpole will show the small pay of this great Architect: 'To Inigo Jones, Surveyor of the King's Works, done about the King's houses, 8*s.* 4*d.* *per diem*, and £46 *per ann.* for house-rent, a clerk, and other incidental expences.' The Earl of Pembroke's MS. Notes, in his copy of Jones' Stonehenge, tell a different story. His Lordship affirms that "Iniquity Jones," as he terms him, had £16,000 a year for keeping the King's houses in repair. It is probable that some disagreement had arisen between the Earl and the Architect, when the latter was employed at Wilton. See Walpole's Anecdotes of Painting, vol. 2, p. 271."

Vol. 2, p. 185. 1608, Masque at Lord Hadington's Marriage. "The device and act of the scene Master Inigo Jones', with addition of the Trophies."

Vol. 2, p. 217. Ben Jonson says of Masque of Queens, 1609, "The device of these [witches] attire was Master Jones', with the invention and architecture of the whole scene and machine. Only I prescribed them their properties of vipers, snakes, bones, herbs, roots, and other ensigns of their magic, out of the authority of ancient and late Writers, wherein the faults are mine, if there be any found; and for that cause I confess them."

Note. "Jones is not again mentioned by Jonson till 1623; he studied many years in Italy."

Jonson writes further of the Masque of Queens: Vol. 2, p. 243. "There rests only that we give the description we promised of the Scene, which was the house of Fame. The structure and ornament of which (as is profest before) are entirely Master Jones' invention and design. First, for the lower columns, he chose the statues of the most excellent Poets, as Homer, Virgil, Lucan, &c., as being the substantial supporters of Fame. For the upper, Achilles, Æneas, Caesar, and those great Heroes, which these Poets had celebrated. All which stood as in massy gold. Between the pillars, underneath, were figured land battles, sea-fights, triumphs, loves, sacrifices, and all magnificent subjects of honour, in brass, and heightened with silver. In which he profest to follow that noble description made by Chaucer of that place. Above were sited the Masquers, over whose heads he devised two eminent figures of Honour and Virtue for the arch. The friezes, both below and above, were filled with several-coloured lights, like emeralds, rubies, sapphires, carbuncles, &c., the reflex of which, with our lights, placed in the concave, upon the Masques' habits, was full of glory. These habits had in them the excellency of all device and riches; and were worthily varied, by his invention, to the nations whereof they were Queens. Nor are these alone his due; but divers other accessions to the strongeness and beauty of the spectacle; as the hell, the going about of the chariots, and binding the Witches, the turning machine, with the presentation of Fame, All which I willingly acknowledge for him; since it is a virtue planted in good natures, that, what respects they wish to obtain fruitfully from others, they will give ingenuously themselves.

Note. "A man of greater liberality, than Jonson, probably never existed. He speaks of his Associates, not only with candor, but with a warmth of praise, and even of affection, that cannot be surpassed. To Inigo Jones he shows peculiar kindness; he frequently goes out of his way, and enlarges upon the machinery of his Masques, with an evident view to recommend him to the notice of the Court. And his return for all this, is—to be taxed 'detraction' on all occasions, and to have his name held up by the commentators on our old dramatists, as synonymous with envy, and every hateful and malignant passion. Two-and-twenty years, indeed, after this period, Jonson and Jones fell at variance, and the former, who was then bed-ridden, wrote a series of verses against the latter, more remarkable for caustic wit than poetry. But what is there in the character of Jones to induce any candid mind to believe that the satire was entirely unprovoked on his part, or that the veteran bard was not well-founded in some part of his complaint? Inigo was at least as captious as Ben was warm, and there were faults probably on both sides. Be this as it may, it is but justice to give the Poet credit for the frankness with which he here compliments his Assistants in the Scene."

Vol. 2, p. 348. In "The Queen's Wake,' devised by Samuel Daniel, celebrated at Whitehall 5th June, 1610, the Poet says: "But in these things wherein the onely life consists in shew, the arte and invention of the Architect gives the greatest grace, and is of most importance; ours the least part, and of least note in the time of performance thereof; and therefore have I interserted the description of the artificial part, which onely speakes Master Inigo Jones."

Note. Jones was not yet gone abroad.

Vol. 2, p. 460. Of the Ascot House in Wing, Bucks, it is said: "the mansion had a noble apartment built by Inigo Jones; but was suffered to go to decay after 1720, and has been many years pulled down."

Vol. 2. p. 558. Note. Inigo Jones was also employed in the Masque of the Middle Temple and Lincoln's Inn. Thus it appears that he had not yet left this country; but he did soon after this, if that is correct which is said in his 'Life': "After the death of Prince Henry in 1612, our Architect made a second tour to Italy, and continued there some years, improving himself in his favorite art, till he was recalled by the death of the Surveyor General.' Ben Jonson had already gone abroad; thus Mr. Gifford's argument that the quarrel between Jones and Jonson did not occur till long after the appearance of 'Jonson's Bartholomew Fair' in 1614, is strengthened, (if it needs additional proof) by the certainty that they were far separated at that period, and could not have met for many years after."

Vol. 3, p. 230. 1616. "The Speech of the King's journey into Scotland continues still, though it be said to be somewhat deferred, and not to begin so soon as was at first intended. We hear they make great preparations there to be in their best equipage; and from hence many things are sent, but especially a pair of organs that cost above £400, besides all manner of furniture for a Chapel, which Inigo Jones tells he hath the charge of, with pictures of the apostles, Faith, Hope and Charity, and such other religious representations; which how welcome they will be thither God knows."

Vol. 3, p. 268. 1617. Roger Townshend, Esq., "built from the ground a stately mansion at Rainham, from a design of Inigo Jones."

Vol. 3, p. 344. 1617. The Queen is building somewhat at Greenwich, which must be finished this summer. It is said to be some curious device of Inigo Jones, and will cost about £4000. But he hath another model or platform for a new Star-chamber, which the King would fain have done, if we could find money.

Vol. 3, p. 493. 1618. "The Earl of Arundel [Grand Master in 1633] with Inigo Jones the Surveyor made a step from Theobalds to Ware Park, where they were so well pleased with the grapes and peaches, that ever since their being there the King hath sent duly twice a week for that kind of provision, which is sent with all readiness, and will ever be taken for a favour, unless perhaps some others hereafter may, under that title, make a custom."

Vol. 3, p. 522. "Upon Tuesday the 12th January [1619] the faire Banqueting-house at Whitehall was upon the soddaine all flaming a fire from end to end and side to side, before it was discerned," &c.

NOTE. "This Banqueting-house was one which had been built in 1607, see vol. 2, p. 155; but the notes in that page belong to the building erected after the fire here recorded, and which is still standing, the glory of Inigo Jones."—*Camden's Annals.*

Vol. 4, p. 613. 1620. NOTE. "Charlton House, which is still a principal seat of this branch [Sir Thomas Howard] of the great house of Howard, was inherited by the first Earl of Berkshire from his mother, the coheiress of Sir Henry Knevitt. The oldest part of the present mansion was built by Sir Henry, and the western front, which is a pleasing specimen of the architecture of the period, is said to have been an early production of Inigo Jones, before he had studied the works of Palladio. The eastern front, however, with the principal part of the house, was erected by Henry Earl of Suffolk and Berkshire, who was Secretary of State for the Northern Department, and died in 1779. The whole forms a large freestone pile, which formerly had a quadrangular court in the centre, but this has been covered with a roof and dome, and converted into a magnificent saloon. A gallery, 124 feet long, extends the whole length of the house. Among several fine pictures, and many interesting family portraits, is an excellent half-length of the first Earl of Suffolk," &c.

Vol. 4, p. 614. 1620. "A few days after the King appears to have visited Stonehenge, either on his way to Wilton, the seat of William Earl of Pembroke, or whilst he was staying there. This gave rise to the Essay on Stonehenge by Inigo Jones, as that great Architect, but very indifferent Antiquary (at least in this matter,) himself mentions. 'King James,' says he, 'in his Progresse the year one-thousand-six-hundred-and-twenty, being at Wilton, and discoursing of this Antiquity, I was sent for by the right honourable William then Earl of Pembroke, and received his Majestie's commands to produce, out of mine own practise in Architecture and experience in Antiquities abroad, what possibly I could discover concerning this of Stoneheng.'"

NOTE. "In obedience to this command, Jones presently set about the work; and having, with no little pains and expence, taken an exact measurement of the whole, and diligently searched the foundation, in order to find out the original form and aspect, he proceeded to compare it with other antique buildings which he had any where seen. After much reasoning, and a long series of authorities, his head being full of Rome, and Roman edifices and precedents, he concluded, that this stupendous pile must have been originally a Roman temple, dedicated to Coelus, the senior of the Heathen Gods, and built after the Tuscan Order; that it was built when the Romans flourished in peace and prosperity in Britain, and, probably, betwixt the time of Agricola's government and the reign of Constantine the Great. This account he presented to his Royal Master in the same year, 1620," but it was not printed till 1656, when it was published by his disciple Webb, under the title of 'The most notable Antiquity of Great Britain, vulgarly called Stoneheng on Salisbury Plain, Restored by Inigo Jones, Esquire, Architect Generall to the late King.' It is a small thin folio, dedicated to the Earl of Pembroke and Montgomery."

Vol. 4, p. 738. 1622. One of the characters in "Ben Jonson's Masque of Augurs", called "Notch", thus refers to Jonson and Jones: "No more of that; what I have been, I have been; what I am, I am. I, Peter Notch, Clerk, hearing the Christmas invention, was drawn dry at Court, and that neither the King's Poet nor his Architect had wherewithal left to entertain so much as a baboon of quality," &c.

Vol. 4, p. 778. 1622. "The purchase of Newhall is accounted a great bargain, when for £20,000 there is £1200 land a year, besides the value of £4000 or £5000 in wood; a house that cost £14,000 in building, which is now altering and translating, according to the modern fashion, by the direction of Inigo Jones the King's Surveyor."

Vol. 4, p. 785. 1623. Upon Sonday, being the 19th of January, says Sir John Astley, Master of the Revels, the Prince's Masque appointed for Twelfe daye, was performed, the speeches and songs composed by Mr. Ben Jonson, and the scene made by Mr. Inigo Jones, which was three times changed during the tyme of the Masque, wherein the first that was discovered was a prospective of Whitehall, with the Banqueting-house; the second was the Masquers in a cloud; and the third a forest."

Vol. 4, p. 802. 1623. Refering to the "Masque of Time Vindicated," a writer says, "The French and Venetian Ambassadors were present, and they say it was performed reasonably well, both for the device and for the handsome conveyance and variety of the scenes, whereof Inigo Jones hath the whole recommendation."

Vol. 4, p. 873. 1623. A contemporary of Jones writes 14th June: "On Whitmonday the Duke of Richmond, Lord Treasurer [Middlesex], the Marquess of Hamilton, Lord Chamberlain [Pembroke], Lord Marshall [Arundel], Lord of Carlisle, Lord of Belfast, and Mr. Treasurer [Sir Thomas Edmonds], took their journey toward Southampton to take order for the reception of the Infanta, when she shall arrive, for lodging her and her Train; for mending the high ways, and for Shews and Pageants, to which purpose Inigo Jones and Allen the old Player [The Founder of Dulwich College] went along with them, who alone with two or three Harbengers, or such officers, might have performed all this as well as of many Privy-counsellors, but that we must shew how diligent and obsequious we are in any thing that concerns her."

Vol. 4, p. 987. "Pan's Anniversary, or The Shepherds' Holyday. As it was presented at Court before King James, 1624. The Inventors: Inigo Jones; Ben Jonson."

Vol. 4, p. 1049. "The great Funeral [of King James] was on the 7th of this month, [May 1625] the greatest indeed that ever was known in England, there being blacks distributed for above 9000 persons, the herse likewise being the fairest and best fashioned that hath been seen, wherein Inigo Jones the Surveyor did his part."

We subjoin one of the poetical pieces we have referred to, which is taken from "The works of Ben Jonson, by W. Gifford, Esq.":—

TO A FRIEND.

An Epigram of Inigo Jones.

Sir Inigo doth fear it, as I hear,
And labours to seem worthy of this fear;
That I should write upon him some sharp verse,
Able to eat into his bones, and pierce
The marrow. Wretch! I quit thee of thy pain,
Thou'rt too ambitious, and dost fear in vain:
The Lybian lion hunts no butterflies;
He makes the camel and dull ass his prize.
If thou be so desirous to be read,
Seek out some hungry painter, that, for bread,
With rotten chalk or coal, upon the wall,
Will well design thee to be view'd of all,
That sit upon the common draught or strand;
Thy forehead is too narrow for my brand.

THE JUNIOR WARDEN A PROSECUTING OFFICER.

Among many other absurdities which the innovating spirit of the day has succeeded to some extent in incorporating into our Lodges, is that of making the Junior Warden a general informer, or the complainant in all cases of discipline. This subject was recently before the Grand Lodge of Arkansas, and properly disposed of by the adoption of the following report:—

"Your committee has also considered the expediency of the proposition, of the same distinguished Brother, to amend the uniform mode of trial, prescribed by this Grand Lodge, so as to make it the duty of the Junior Wardens to prefer and prosecute all charges for unmasonic conduct, against Brethren in their respective jurisdictions; and respectfully report that it is inexpedient to adopt the amendment proposed, because it would be imposing upon the Junior Warden an unpleasant duty, to make him general informer, and prosecutor, of evil doers, and render the office so undesirable as to cause most of our Brethren to avoid it. Your committee think the present law preferable."

MISSISSIPPI.

Jackson, Jan. 23d, 1860.

Dear Bro. Moore,—The Grand Chapter of Mississippi was opened at this place by Gen. Ward, G. H. P., on the 8th inst. The action of the Mississippi delegation, disobeying instructions of last year, in consideration of the nature of the amendments to the Constitution of the General Grand Chapter, was sustained, but not without opposition. Some voted in favor of remaining "at present" in connection with that body, through a dislike to give a vote of condemnation against the Grand Council of the Grand Chapter, or those members who attended the General Grand Chapter.

The Grand Council of Royal and Select Masters opened at Vickburg on Friday the 13th—agreed upon Work and Lectures, and elected officers, and closed on Saturday. Comp. Rosser, the M. P. Grand Master, was succeeded in office by Judge William Cothran, (P. G. Master of Masons,) of Carrollton. A most worthy selection.

The Grand Lodge met on Monday, the 16th. The attendance was large and the business of unusual importance. The address by the Grand Master was long, and full of interesting subjects, and was listened to with profound attention. The attendance of the numerous Masons of the State Senate and House of Representatives, made the session one of interest. The Paris Congress met with no favor, and scarcely more did the American. The Reports of both Committees were very able—the latter in particular. It was deemed conclusive, and the vote was, I think, unanimous in both cases.

The Grand Lodge refused to amend the Constitution, so as to allow the restoration of suspended and expelled members to membership in their Lodge. An argument was expected; as two able men and fine speakers had fully prepared themselves, and perhaps some others, to discuss the question. Something might have been learned and we should certainly have had a great intellectual treat. But owing to the postponement of the question from one cause or another, the Grand Lodge found itself on the heels of the Grand Encampment, which was to be held at Vicksburg the next morning, fifty miles away, the question was submitted sub-silento by agreement of speakers, and the amendment was lost by a large vote. This is one of the questions you and I differ about. I do not think that there ever was a Masonic question about which I have less doubts, indeed my obtuseness is so great, that I can perceive only ingenuity but no strength in the opposite argument and not an iota of jusfice, and I am only surprised that wise men and intelligent Masons can. But so it is and I must submit with what grace I may, to the opinion of the majority.

The next session of the Grand Lodge will be held at Vicksburg. The Deputy Grand Master of last year was elected Grand Master; Brother Mellen was not a candidate for re-election. He was quite unwell during the session; not always able to preside and has gone home sick. The new Grand Master is a very bright working Mason and a clever gentleman.

The Grand Encampment opened on Friday at Vicksburg. Harvey W. Walter was elected Grand Commander.

At the Grand Chapter I assisted in conferring the Order of High Priesthood on twentytwo High Priests elect.

Very truly and fraternally,

HIRAM.

Officers of the Grand Lodge for the current year :—

M. W. David Mitchell, G. M. ; R. W. W. A. Champlin, D. G. M. ; C. T. Bond, G. S. W. ; N. J. Beckett, G. J. W. ; Rev. T. W. Caskey, G. Chaplain ; B. S. Tappan, G. Treas. ; R. W. T. Daniel, Jackson, G. Sec'y. ; D. H. Miles, G. S. D. ; D. R. Pettit, G. J. D. ; T. J. Sharpe, G. Marshal ; Walter Denny, G. S. B. ; Edw. Bowman, G. Pursuivant ; A. Robins, G. Tyler.

SONG FOR THE S. W.

BY BRO. J. WERGE, GLASGOW, SCOTLAND.

Of a' the seats within our ha',
I dearly lo'e the West,
For here the Brethren great and sma'
At parting ha'e been blest,
And mem'ry lends her ready aid,
Recalling all the past,
The many times we've met and pray'd
It might not be the last.

Each time we meet, we're Brothers a',
And ev'ry worthy guest—
For here we to the level fa',
E'en Kings are like the rest.
There may be great in church and state,
Or any other sphere—
The poor, the rich, the worldly great
Are on a Level here.

Assembled in our sacred ha'
We are with our Order blest,
For by the great unerring law
We're lowly in the West.
Before us we have Wisdom's light
And Beauty shining there,
Here Strength to keep the work going right,
By acting on the Square.

This symbol tells us, once and a',
That with the light are blest,
How long and mighty structures fa'
And mingle in the West.
When Faith must be our password on
To the celestial goal,
Where kings and peasants stand as one
On that Grand Master's roll.

FELLOWSHIP LODGE.

West Bridgewater, Feb. 10th, 1860.

C. W. MOORE, Esq., *R. G. S.*

Dear Sir and Bro.—Fellowship Lodge has the last year expended about $400, in furnishing their Hall anew—and have initiated from Sept. 5858 to Jan. 5860, 21—out of some of the best men in its jurisdiction. It was never in so flourishing a situation as at the present time. There is one thing that speaks well for the cause, and that is this : Our old members are constantly on hand at all the stated and special meetings of the Lodge. I believe three of them have been members of the Institution about fifty years, and are just as zealous as ever. At one of our meetings last fall, these three Brothers filled the three first offices in the Lodge, for the evening. Eleven of the members are members of the R. A. C.

I am Fraternally your
Brother and Companion,

J. D. B.

The officers for the current year are as follows :

Franklin Leach, W. M. ; William F. Perkins, S. W. ; Lewis Holmes, J. W. ; Philip D. Kingman, Treas. ; Jarvis D. Burrell, Sec. ; Warren K. Churchill, S. D. ; Waterman Sprague, J. D. ; Charles T. Hall, S. Steward ; Hiram H. Erskine, J. Steward ; Rev. Joseph H. Phipps, Chaplain ; Lucius W. Lovell, Marshal ; Samuel Hawes, Tyler.

R. A. MASONRY IN NEW JERSEY.

Trenton, N. J. Jan. 30, 1860.

C. W. MOORE, Esq.

Dear Bro. and Comp.—As we of the mystic tie always feel an interest in the welfare of our Brethren and Companions wheresoever dispersed around the globe, I herewith send you a few stray notes on the present and prospective condition of capitular Masonry in our State and also in our city.

At the present time there are nine R. A. Chapters in New Jersey, all of which are in a prosperous condition. There was many years ago a Grand Chapter of the State, but it died out and none of the records can be found. The present Grand Chapter was formed by Enterprise, Hiram, and Boudinot Chapters in February 1857. Since that time warrants have been granted to four other Chapters, and two Chapters which did not unite in the organization, have since united with us—thus making nine Chapters subordinate to the Grand Chapter. R. A. Masonry is a unit in New Jersey, and peace and prosperity reign in our midst.

The requisite number of Companions having made application to the then M. E. H. P., Wm. H. Doggett, for a dispensation to establish a R. A. Chapter in Trenton, to be called "Three times Three" Chapter, the dispensation was granted, and the Chapter was opened. At the second annual convocation of the Grand Chapter, held at Burlington, September 8, 1858, a warrant was granted to Three times Three Chapter, and it was recorded as No. 5. From that time to this, our

Chapter has been in a most flourishing condition. We now number about fifty members, all of whom are such as will not do discredit to the Royal Craft. Companions Jas. N. Van Antwerp, Chas. H. Higginson and Thomas J. Corson have been M. E. H. P. of this Chapter. The present M. E. H. P. is Comp. John Wolveston, who is also Grand Secretary of the Grand Chapter.

With your permission, I will at some future time, send you some other items of Masonic news from this land of sand, pines and watermelons.

Yours fraternally,

ADONIRAM.

AN INCOMPETENT MASTER.

THE following extract is from " The Revelations of a Square," by Dr. Oliver :—

"Our next Master was a medical practitioner of some repute. Being an intelligent young man, and fond of Masonry, he had passed through the preliminary offices creditably, and had not only acquired a competent knowledge of the lectures and ceremonies, but, to a certain extent, possessed the confidence of the Brethren.

"But alas! my friend, with all this sail he wanted ballast. Like Sterne's Yorick, he was utterly unpracticed in the world, and, at the age of thirty, knew just about as well how to steer his course in it, as a romping, unsuspicuous girl of thirteen.

"His great failing was a constitutional infirmity, which biassed his judgment with respect to the progress of time. *Tempus fugit* was no motto for him. He could not understand it, and, consequently, he seldom kept an appointment with any degree of punctuality. In a word, procrastination became a habit, and he strove not to conquer it.

"When first installed into the Chair of the Lodge, he appeared likely to realize the expectations of his supporters, and prove an excellent and irreproachable Master. But it was soon found that he had no firmness of character. Serious personal disputes were allowed to be introduced into the Lodge, which finally deprived him of the power to command, and the reins of authority being once relaxed, confusion usurped the place of order; discussion was confined within no decent limits; the disputants were clamorous to be heard; all spoke together; sometimes half-a-dozen Brethren being on their legs at once, till the Lodge became a type of bedlam.

"The *corpus delecti* was in the W. M., who was frequently admonished in private by some judicious friends, but he was as obstinate as the Abbess of Andouillet's mules: You might bou, bou, bou, gre, gre, gre, tre, tre, tre to all eternity; he was perfectly insensible to everything but his own egregious vanity; and even, if you gave him a smart cut with the whip to rouse his sluggish zeal into activity, he would merely switch his tail—the mule was still a mule—and remained so to the end of the chapter.

"I have mentioned his want of punctuality," said the Square. "This was another failing which produced strange consequences. After a few months, he began to be a quarter-of-an-hour behind his time, sometimes an hour. This conduct, as it was nightly repeated, disgusted the Brethren; and they gradually dropped off when the Master did not appear at the time named in the summons. They refused to wait, because it introduced another evil of no small magnitude—it delayed the closing of the Lodge to an untimely hour, which proved a source of great annoyance to many of the old members."

QUALIFICATIONS OF CANDIDATES.

AN absolutely essential and preliminary qualification to being made a Mason is, that the candidate be a man of good moral character, and that he have and declare a belief of a Supreme Being; this is an ancient landmark, which we in no wise dare violate. One of the ancient charges declares that "a Mason is obliged by his tenure to obey the moral law, and, if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine." Even if an atheist were to become a member of a Masonic Lodge, (which never should be allowed to occur, and which never can occur unless he be guilty of falsehood and deception,) he would not, because he could not, become a Mason; for he could not understand Masonry, neither would he enjoy it. Those principles to which all true Masons acknowledge allegiance, and which lie at the very foundation of our Institution, could not be received or acknowledged by such an one; and to him our ritual and ceremonies would be an unmeaning jargon. Denying the premises from which the principles of our Order are evolved, the conclusions drawn therefrom would also be rejected by him. And moreover, we dare not trust such a man; for he who, in the clear light of nature and revelation, would deny the existence of a God, must be a fool or a knave—and such a man is unfit to affiliate and commune with us.

Such being the moral qualifications necessary for admission, we should be careful that we are not recreant to our vows, by introducing, or allowing to be introduced, into our Fraternity, such as are unworthy of affiliation with us, and who would bring discredit upon our Order. Let us not be influenced by motives of personal friendship or self-interest, to such an extent as to permit the entrance of any one whose blemishes of character would unfit him to merit the respect, confidence and esteem of all good men. Unless the character of a candidate is good and his reputation above suspicion, it is our duty to exclude him, however dear he may be to us. We cannot, consistently with our duty, admit any one to fellowship with us for the sole purpose of benefiting and purifying him. However praiseworthy the motive might be that would prompt such a course, the experiment is too dangerous—he must be a good man before his admission—he must be one who can give, as well as receive, benefit. Our society is not a moral reform association, for reclaiming the depraved and dissolute; for by admitting such we would be endangering the interests of the whole craft. Unless the blocks presented for our inspection be of good work and sound material, we must reject them as unworthy; for we want no unsound timber or misshapen blocks, that would mar the beauty and symmetry of our holy temple. The homely adage that "one crooked stick will make the whole pile crooked," is particularly applicable to our Institution. While the principles of Freemasonry are such that the practice of them will improve and purify all who obey their teachings, yet we dare not trust ourselves to impart our valable secret to any who are not already good men and true, for we must have a solid foundation whereon to build our Masonic superstructure; and if we admit the imperfect and unworthy, we will thereby inflict incalculable injury upon the whole Fraternity. Therefore, it behooves us all to guard well the outer door, lest the sacred precints of our holy temple be defiled by unhallowed feet. Masonry requires not to be bolstered up by numbers, and we need no missionaries to gain us proselytes. Our doors are always open to the good and worthy, and want no others.—*Corson's Address.*

THE STATUE OF WASHINGTON.

The inauguration of Mills' Statue of Washington, at the city of Washington, took place on the 22d of February last, in the presence of the President of the United States, the members of the Cabinet, and a large concourse of other distinguished personages, civil and military. The address on the occasion was delivered by Hon. Thos. S. Bocock, M. C., and was a highly interesting and eloquent performance. At the conclusion of which George C. Whiting, Esq., Grand Master of the Grand Lodge of the District of Columbia, proceeded to conduct the Masonic ceremonies, and delivered a Masonic address to the Grand Lodge, closing with a Union sentiment.

The Grand Master next addressed the President of the United States:—

Mr. President,—This gavel was made expressly for the purpose, and was used by Washington, as President of the United States and as Grand Master of Freemasons, *pro tempore*, in laying the corner-stone of the Capitol, on the 18th of September, 1793, and now I have the honor of requesting, in the name of the Fraternity, that you, his successor, will now likewise employ it in the crowning act of the dedication of this statue.

The President received the gavel, and coming forward, was greeted with general and prolonged applause. He spoke in a distinct and animated tone, as follows:—

Fellow Citizens,—I accept the auspicious omen now presented to us in this calm sunset, almost without a cloud. The early part of the day was boisterous. Many accidents also occurred to delay the progress and completion of these ceremonies. But these occurrences have terminated, as, thank God, always has been the case in the history of our country. If storms and tempests beset us in the morning, the end of the day is still clear, bright, and animating. Such, I trust, will ever be the gloom and darkness that for a season appear to envelop us. [Applause]. The honorable and important duty has been assigned to me of dedicating the statue of Washington, which is a noble production of native American genius. This welcome and grateful task I now proceed to perform.

The President, with the aid of the officers in attendance, then removed the covering; the military presented arms, and the artillery fired a national salute in honor of the occasion.

Among the Masonic bodies present was the Fredericksburgh Lodge, of Virginia, in which Washington was initiated one hundred and six years ago. They had with them all the documents and the Bible used on the occasion of his installation.

MASONS' MARKS.

When studying the architectural works of the middle ages, two curious circumstances force themselves on the attention. One is the similarity apparent in the buildings of each particular period, although erected in various parts of Europe (the rapidity with which every alteration in style was made widely known); the other, the fact that many of these extraordinary buildings, which display the most lively imagination, sound judgment, and great mathematical skill, were erected at a time when the greatest ignorance prevailed, when kings were to be found unable to read, and men if they knew a few physical truths were regarded as magicians.

On inquiry, it seems tolerably clear that these were executed by bands of men bound together by certain laws in an association partly of a religious character, who were, to a certain extent, protected by the Church, and known as *Free Masons*. The early history of this extraordinary fraternity is obscured by fable. At the present time we know them simply as a body of individuals associated for social purposes, who meet at the Freemason's Tavern and elsewhere, to discuss a dinner and dispense charity Originally, however, their proceedings were very different. Some Masonic writers seek to trace their existence from a remote time, and endeavour to show a connection with the Eleusinian mysteries and the Dionysiac artificers, who possessed the privilege of erecting public structures in Asia Minor. Without entering here on this questionable ground, or even stopping to ascertain the earliest date whereat their presence in England can be proved, suffice it to say, they were the builders of many of our cathedrals and churches, and preserved within their Lodges a large amount of scientific skill greatly disproportioned to the general attainments of the time. As I have elsewhere said, when a band departed on an undertaking, a charge provided that the most expert craftsman should be appointed master of the works, under whom, when they reached their destination, every tenth man was appointed warden over his nine fellows; a camp was erected and a Lodge built in which to hold their meetings and regulate their prices. Here, also, the apprentices resorted at certain periods to hear discourses upon the sciences, and lectures on morality; for at this period, it is supposed, none could become a free and accepted Mason without serving under a master for seven years; during which time he was gradually initiated into the mysteries, and was ultimately accepted as a Brother.

There is not, in the whole history of architecture, a more curious point than this, although it is in many respects obscure. In studying the works of the Freemasons, they become additionally interesting if we have a knowledge of the men; and the men, in like manner, are invested with greater importance when we reflect upon their wonderful productions.

Several years ago my attention was led to the fact that many of our ancient buildings exhibited, on the face of the walls, both inside and outside, marks of a peculiar character on the face of the stones, which were evidently the work of the original builders; and it occurred to me that if examined and compared they might serve to throw light upon these bands of operatives. I made a large collection of them in England, France, Belgium, and Germany, some of which were published in the 'Archælogia.' These are simply the marks made by the masons to identify their work; but it is curious to find them exactly the same in different countries, and descending from early times to the present day; for in parts of Germany and Scotland tables of marks are still preserved in the Lodges, and one is given to the (practical) mason on taking up his freedom. He cuts it, however, on the bed of the stone now, instead of on the face.

Many of them have a religious character, symbolizing the Trinity, eternity, &c., and the fish-form is not uncommon.

The constant occurrence in ancient buildings of this fish-form, or *vesica piscis*, as it is called, has led to much discussion. The early Christians symbolized our Saviour by the form of a fish, perhaps because the initial letters of Christ's name and titles form the Greek word for fish: moreover they called themselves *pisciculi*, considering that the Christian life commenced in the waters of baptism. The fish itself was accordingly sculptured for decoration, but seems to have been superseded by the fish-shaped compartment formed by the intersection of two equal circles. In England it is to be seen over many doorways, inclosing the figure of Christ; as at Malmsbury Abbey Church, Barfreston, and Rochester Cathedral. Windows are sometimes found of this shape. The seals of most religious bodies were of this form; and some antiquaries have even attributed the origin of the pointed style of architecture to the use of it! At Poitiers and Angouleme, where I found many masons' marks, it occupies a very prominent position on the west front of the churches.— *Godwin, London.*

WASHINGTON'S BIRTHDAY AT HYANNIS.

While the 128th anniversary of Washington's Birth was duly honored at the National Capital, it was not forgotten at one of the extremities of the country. At Hyannis the Fraternal Lodge of Free and Accepted Masons celebrated it by a grand levee and ball, which came off at the Masonic Temple, under the management of Capt. R. Baxter, Capt. John Baxter, George L. Thacher, Esq., and other well known citizens. Smith's New Bedford Quadrille Band furnished the music, and about one hundred couples participated in the exercises and and festivities of the occasion. The dancing commenced at 9 o'clock, and was kept up until 11 o'clock, when the party adjourned to the supper hall below. The first division of the feast having been disposed of, an eloquent and beautiful address on the character of Washington was delivered by the Rev. R. S. Pope. This was followed by an interesting history of Fraternal Lodge, by Major S. B. Phinney, from its formation to the present time. Short speeches were made by Messrs. Baxter, Day and others, and the following sentiments offered:—

By R. S. Pope, W. M.—"Geo. Washington. The day he died was lamented by five millions of his grateful countrymen; his birthday anniversary is now celebrated with joy and with honor by thirty millions of their posterity."

By Brother Baxter—"The President of the United States."

By Brother Phinney—"The Mother of Washington and the Mothers of 1860. As Washington declared that if he excelled as a patriot or as a soldier, he owed it all to his mother's early instructions and example; so will we all acknowledge that the love and sympathy and counsel of our mothers can never be valued too highly or remembered too long."

By Brother Day—"Our Brothers upon the ocean wave; we remember them all; and though they are not with us to-night, their wives and sweethearts will tell them all about it.

The exercises at the table having been concluded, the party returned to the upper hall, and the dancing was kept up until daylight was about to make its appearance. The party is described as one of the most brilliant given at Hyannis this season.

WHAT MASONRY TEACHES.

Masonry is not religion, but it is a very close approximation to it; and it is so far interwoven with it, as to lay us under the most solemn obligations to pay homage and reverence to that Almighty Being whose wisdom guides, whose strength supports, and whose beauty adorns all things. It has been well said that "Masonry is a system of morality, veiled in allegory, and illustrated by symbols." But from the commencement of the initiation of the neophyte, until he has been raised to the highest honors that the craft can bestow upon him, the power and majesty of God, and the immortality of the soul, are repeatedly and unequivocally presented to his attention. We are taught throughout the Masonic lectures and ceremonies, to acknowledge our dependence upon the Supreme Being, and we are also instructed that we should always invoke his aid and assistance, before entering upon any great and important undertaking.

No Masonic Lodge can be opened until the blessing of God has been invoked, nor can it be closed until thanks have been solemnly returned to Him for the many blessings which his bounty has conferred. And the different rites and ceremonies which are peculiar to our Order, are full of allusions and direct references to the wisdom, glory and goodness of the great I Am. In the initiation of a candidate, solemn prayer is offered up to Almighty God, that he may dedicate and devote his life to His service. And in the charge which the novitiate receives, upon being admitted to the ground-floor of our Temple, he is instructed that he must esteem God as the chief good, and implore His aid in all of his laudable undertakings.

Thus speaks Bro. T. S. Parvin, P. G. H. P., of Iowa: "I am not ashamed, my Companions, here to confess that I seek daily to live the life becoming a follower of Him who, when on earth, "went about doing good," and I glory that this heavenly light was first revealed to my darkened vision through the solemn and sublime mysteries practiced in the rites and ceremonies of our beloved Order." This is a noble language, and every true Mason's heart will approve it. Let us not fail, my Brethren, in love and homage to Him "in whom we live and move, and have our being." Let us not be induced to turn from the way of virtue and holiness by the captious sneers of men wise in their own conceit—and in that only—or by the ridicule of the thoughtless and wicked, and the cunning sophistries of the skeptic, lest we learn from bitter experience, that

> "An Atheist's laugh's a poor exchange
> For Deity offended"

As a corollary to the former proposition, a belief in the Holy Bible, the revealed law of God, is strictly enjoined upon us. We declare that we take it to be the rule and guide of our faith and practice. No Lodge is just, perfect and regular, unless the Holy Bible occupies a prominent position therein, and, in christian countries all Masonic Lodges are dedicated to St. John the Baptist, and St. John the Evangelist, who were Christian patrons of the Order.

Brother Alfred P. Robinson, P. G. M. of Delaware, uses the following appropriate language : "The Bible is bestowed upon us as our rule of faith, and he who abnegates its divinity, can not within our halls be allowed to pollute it with his touch. * * * * * * He has no trust in God, and is without a guide over the rough path of life ; he is without *hope*, because she has no foundation on which to erect her temple in his heart."

Certain it is that Freemasonry, rightly understood, has a christianizing effect upon its true discipels, teaching them to reverence and obey that Grand Architect of the Universe, who governs and directs all things ; so that a good Mason is almost a Christian. The heart is softened and the mind expanded by the sublime teachings of Masonry. The soul is elevated above sublunary things, and we are taught to look beyond the perishable joys of this life, in our pursuit of happiness, to that Supreme Grand Lodge above, where God's ineffable wisdom guides, governs and directs—where pain and peril, doubt and disappointment, fear and sorrow, never enter—and where the soul is blessed with peace and joy unspeakable and full of glory, that will continue through the endless ages of eternity. To this state of blessedness all good Masons hope to arrive, by a faithful observance of those duties which they owe to God, their fellowmen and themselves, and which are strictly enjoined upon them by our lectures and the esoteric instruction peculiar to us.—*Corson.*

Obituary.

Companion BENJAMIN F. SIMMONS.

At a regular Convocation of Adoniram Chapter of Royal Arch Masons, of New Bedford, held at Masonic Hall, Wednesday evening, Feb. 1st, A. L. 5860, the following Resolutions were unanimously adopted :—

Whereas, our worthy and beloved Companion, Capt. Benjamin F. Simmons, has been called to pass through the "Valley of the Shadow of Death," be it now by us

Resolved, That in the decease of this esteemed Member of our Chapter we have been seperated from one who has for a long time walked with us, and assisted to sustain the honor and promote the interests of Freemasonry

Resolved, That we, as citizens of New Bedford, deeply mourn the loss of one of of our most respected citizens ; and the commercial community one of its most valued assistants.

Resolved. That we, as Masons, mourn the decease of one of our most worthy and estimable Brothers. As a Mason, Brother Simmons was pure, generous and faithful ; as a friend, true, frank, kind and affectionate.

Resolved, That this Chapter tender our sympathies to the widow and family of the deceased in this their hour of sorrow. No words of ours can console them in this dark desolation. We, however, in the exercise of our Faith, can point them for consolation to Him who "doeth all things well ;" feeling assured, that although "lover and friend" has been taken from them, and our "acquaintance placed in the shadow of death," he shall rise again, at the resurrection of the just.

Imploring for the widow and children of our deceased Companion, the care of our Heavenly Father, who is the husband of the widow and the father of the fatherless, and who will not forsake those who put their trust in Him.

Resolved, That a copy of these resolutions be sent to the widow of the deceased ; placed upon the records of the Chapter, and sent to the Masonic Magazine for publication. Henry A. Edwards, *Secretary of Adoniram R. A. Chapter.*

Brother R. P. DUNLAP.

At a Special Meeting of Rhode Island Consistory of the Ancient and Accepted Rite of Masonry, holden at its Grand East, Newport, Rhode Island, N. L. 41, 29, 2, W. L. 71, 18, 29, on Monday Evening, Dec. 19, A. D. 1859, A. L. 5859, Att. 22d Cheslen, 5620.

It having been announced that our Ill. Bro. Gov. R. P. Dunlap, of Maine, had deceased in Brunswick, Maine, on the 20th October, the following resolutions were unanimously adopted :—

Whereas, it having pleased our Supreme Grand Master, the allwise Governor and disposer of all events in his wisdom to call from this transitory State our Ill. Bro. Hon. R. P. Dunlap, we, who were associated with him in his labors of Superior and Sublime Masonry, sincerely mourn his loss, and in honorable remembrance of his labors, virtues and position among us, cordially adopt the following :—

Resolved, That in this dispensation of the divine will of our Heavenly Father—the decease of our Ill. Brother R. P. Dunlap—we and the Masonic family have lost a peculiar example of philosophical firmness and devotion to the Sublime teachings of our ancient and accepted Rite of Ancient Freemasonry ; that we deeply sympathize with his widow and family in their bereavement, and we offer them our sympathies and condolence, looking forward to our and their reunion with him in the Grand Lodge above.

John D. Dennis, *Grand Secretary.* Asa Hildreth, *G. M. C. S. of S.*

Brother GILES F. YATES.

At a Special meeting of Rhode Island Consistory of the Ancient and Accepted Rite of Masonry, held at its Grand East, at Newport, Rhode Island, N. L. 41, 29, 2, W. L. 71, 18, 29, A. L. 5859, Att. 22d Cheslen, 5620.

When it having been announced that our well beloved Brother Giles Fonda Yates, of New York, had deceased in that city on the 13th inst., the following preamble and resolutions were unanimously passed :—

Whereas, it having pleased the Almighty Disposer of Events to take from our Council the soul of our Ill. Bro. Giles Fonda Yates ; a Brother whose wise and kind conciliatory course was so materially useful with our Ill. Bro. K. H. Van Renssellaer in advancing this Grand Consistory to its present prosperous working order, and whose discreet and philosophic life honored Masonry and endeared him to all with whom he has been associated. Therefore

Resolved, That in the Providence of God that has taken our beloved Brother Giles Fonda Yates from our Council to the rest prepared for the just and good above, we of the whole Masonic family have been called upon to part with one, who by his uniform and wise acts entitled him to a high position in our Councils, and endeared him to each of us personally.

Resolved, That in his untiring efforts, to advance a knowledge of the wisdom contained in the Ancient and Accepted Rite, he nobly battled against prejudice of deep root and long standing , yet by his uniform kind manner, he was respected and esteemed by all, and materially assisted in recognizing our Sublime Rite in this jurisdiction.

Resolved, That as a faithful token of our esteem and remembrance of our Ill. Brother, we will wreath his portrait with crape, and "immortelle" for one year ; that our jewels shall be draped with the usual badge of mourning.

John D. Dennis, *Grand Secretary.* Asa Hildreth, *G. M. C. S of S.*

MASONIC CHIT CHAT.

☞*Death of Capt. Harrison*.—We regret to learn, as we do from the late English papers, that Capt. Wm. Harrison, formerly attached to the Cunard line of Steamers, but at the time of his death the Captain of the mammoth steamer Great Eastern, was drowned near Southampton, England, on the 21st January. Capt. Harrison was a member of the Masonic Fraternity, having been initiated in a Lodge at Liverpool. He was doubtless one of the ablest seamen of the day, and his loss will be seriously felt by the Great Eastern Company, for mainly through his ability and energies has the experiment been carried on to its present condition,—or rather, perhaps, saved from a total failure. He was in his private and social relations a most estimable man—generous in his impulses and warm in his friendships. To those of his Masonic Brethren who knew him personally, this announcement of his untimely death will be received with deep sorrow.

Dedication of Orphan's Hope Lodge.—The Grand Lodge dedicated the new hall (of Orphan's Hope Lodge,) at East Weymouth, on Tuesday evening last, Feb. 21st. The ceremonies were performed by Grand Master Lewis, assisted by R. W. Bros. Smith, Spaulding, Coolidge, Moore, Wheildon, Baker, and McClellan. An address pertinent to the occasion, and of special interest to the fraternity, was delivered by Dr. Lewis. The exercises of the evening were highly interesting, and were attended not only by the Brethren of the vicinity, but also by the ladies. The singing by the choir was excellent. At the conclusion of the ceremonies an elegant Past Master's jewel was presented to Bro. Bicknell, for four years past the Master of the Lodge. The whole company present, amounting to about 200 ladies and gentlemen, took supper together in the spacious store of Bro. Henry Loud. The supper, provided in all its ample details by the ladies of the town, was most excellent and abundant. The occasion was enlivened by speeches and sentiments from many of the gentlemen present. It was a rare and pleasant occasion, and will form a brilliant page in the history of Orphan's Hope Lodge.

☞The members of Aurora Lodge at Fitchburg gave a Social Levee and Ball at the Fitchburg Hotel on the 22d February. Engagements in another part of the State prevented our accepting an invitation to be present, but we understand that it was an eminently agreeable and successful affair. It has been the practice for several years past among the members of this excellent Lodge to afford their female friends an opportunity once a year to mingle with and make the acquaintance of the Masonic associates of their husbands, fathers and brothers, and thus to soften down in some degree the rough corners of the necessary exclusiveness of the Lodge room. The practice is a good one and we could wish that it was more generally in vogue.

☞We have been politely furnished with a copy of a well written address on the exoteric duties of Freemasons, by W. Brother Thos. J. Corson, Esq , Master of Lodge No. 5, Trenton, N. J., for which we beg to thank the author. We have marked several extracts for our pages.

☞A Grand Commandery for the State of New Jersey was formed at Burlington on the 14th February, of which the following are the officers:—Wm. H. Doggett, G. Commander; E. C. Taylor, D. G. Commander; T. Fiske, Generalissimo; John Hilton, Capt General; W. W. Goodwin, Sen. Warden; E. T. R. Applegate, Jun. Warden; G. B. Edwards, Treasurer; C G. Milnor, Recorder; T. J. Corson, Standard Bearer; A. G. Gilkyson, Sword Bearer; F. Gauntt, Warden.

☞The Grand Lodge of New Jersey held its annual communication at Trenton on the 18th January. The address of the Grand Master showed an increasing prosperity of the Order. M. W. Isaac Van Wagoner was elected Grand Master and R. W. Joseph H. Hough, Grand Secretary.

☞R. W. Brother John W. Hunt, Grand Secretary of the Grand Lodge of Wisconsin, died on the 12th December last. He was an intelligent and faithful officer.

THE

FREEMASONS'

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FREEMASONRY AND ROMANISM.

In the latter part of February last, Brother **Andrew A. Lanergan**, the pyrotechnist, of this city, while trying an experiment at his laboratory in Cambridge, was mortally wounded by the bursting of a gunbarrel,—a fragment of the gun, about two inches in length, passing into his chest, seriously wounding one of the lungs, and depositing itself on the diaphram, beyond the reach of surgical skill. After about three weeks of intense suffering death ensued.

The deceased was a member of the Masonic Fraternity, and a Romanist in religion. He was born of Catholic parents, and had been educated and trained to bow in passive submission and unquestioning faith to the doctrines, the discipline, and spiritual tyranny, of the Roman Catholic church and its priesthood. He was also a Freemason—intelligent, zealous, and active. How active, may be learned from the unusual fact, that at the time of his death, he held the second office in one of the city Lodges, was an officer in one of the Royal Arch Chapters, and also of the Council of Royal and Select Masters—was Junior Warden of the Boston Encampment of Knights Templars, and an active member of the Sov. Consistory of the 32d degree. In all these various and highly responsible official stations he was ever found faithful and efficient,—discharging all the important duties devolving upon him with an earnest and self-sacrificing devotion, prompted alone by an ardent love for the principles and purposes of the Institution. While in the possession of his natural health and strength—before the body had been struck down in agony and the mind prostrated in feebleness, his Masonry and his religion were, to his conscience and his intelligence, in harmony with each other. His large experience and familiarity with its principles and objects, had failed to discover to his enlightened and comprehensive mind, anything in the lessons of the Lodge-room, inconsistent with the precepts and teachings of his Bible. If he was a faithful Catholic, he was also a sincere Mason. If he loved his church, he also loved his Lodge. The fearful threatenings of the former were powerless over his connection with the latter, until, in the awful providence of God, his strong and vigorous mind was struck down in weakness,—when the body was paralyzed in agony, and the soul was hovering on the borders of eternity,—when all personal responsibility had ceased, because all power of the will had failed,—then it was, and then only, that the firmness of our Brother gave way, and his honest and manly spirit quailed before the denunciations and fearful threatenings of a bigoted and soul-terrifying priesthood. The sequel is a sad one.

On the day of the accident, in the absence of the Rev. Father Branigan of East Cambridge, at which place he resided, Mr. Lanergan, at the instance of his young wife and other Catholic friends, and in the expectation of immediate death, sent for the Rev. Mr. Hamilton, of Charlestown, who administered to him the viaticum, and probably performed those other religious services which are provided by the church for such emergences; but did not, as we are informed, interfere in any respect with the Masonic relations of the sufferer. This was well; and here the matter should have ended. But it seems that such a course was quite too liberal and tolerant to satisfy the bigoted mind of the *Jesuit*, Father Branigan, who, true to his craft, though himself a reputed member of one of the most abhorrent secret associations, in the body of his own church, that ever disgraced the annals of ecclesiastical tyranny, immediately on his return home, drew up a paper in which Mr. Lanergan is made to *renounce* his connection with the Masonic and all other secret societies. To this paper, prepared and presented on the evening of the accident, and when the sufferer was in momentary expectation of being called to his eternal rest,—when prostrate in body and in mind,—this priestly confessor exacted and obtained the half-unconscious *assent* (not the signature as has been reported,) of the dying Brother,—urged thereto, doubtless, by a knowledge, if not a threat, that a refusal would operate a forfeiture of *absolution*, and of all those priestly benefits which the Catholic church so liberally holds out to her disciples, and through the instrumentality and abuse of which she is enabled to exercise an awful and crushing tyranny over the minds and consciences, the bodies and souls, of all who surrender themselves to her godly embraces. Truly is the case of our Brother a sad one. "It is sad that a man should be compelled on his death-bed to renounce what has been the ardent profession of his lips, and the earnest purpose of his life, for many years. It must have been doubly sad and painful, and given new and more poignant horror to his dying hours, as he thought of the Brethren of his favorite Order, with whom he had spent so many fraternal, happy, and trustful days, months, and years, now in a moment renounced at the dictation of an inexorable priest."

That the *renunciation* was obtained is certain; but it is equally certain that the sufferer never for an instant allowed himself to be betrayed by his fears, or driven by threats, if any were used, into the utterance of a word or syllable, which, by any interpretation, however jesuitical, could be tortured into a denunciation or disapproval of the principles, the character, or the objects, of the Fraternity of which he was so prominent a member. On the contrary, he at several times during his illness, spoke of it to the Brethren who were near him, in terms of warm attachment, saying, in reference to his renunciation, that he had not and could not say anything to its disparagement; though he at the same time evidently felt that he had been induced to do that in his weakness, and through fear of consequences, which he would not have done in his strength, and which was then, and subsequently, to him, a cause of unhappiness.

Whatever we may think of the occurrence, as a triumph of ignorance and bigotry over the feebleness of the dying, we would not hold our unfortunate Brother in any respect responsible for his wavering, though we could wish that he had been spared the pain and his friends the regret inseparable from it. Placed in his condition—educated in the faith in which he was educated—believing, as he believed, in the power of the priest to retain or remit our sins—to save or condemn the soul,—agonized in mind and body—surrounded by loving and imploring friends tearfully sympathizing in our present sufferings, but far more anxious for our future welfare; and believing, also, as he and they believed, that our happiness or misery hereafter hung, in some measure at least, on our compliance or otherwise, with the requirement of the priest,—so placed and so surrounded, he must be a bold and confident man who is ready to say that he would not have done as our departed Brother did.

The fact of the renunciation is significant. It furnishes a profitable lesson, if wisely improved. It is certain that if a Romanist of the intelligence and firmness of the deceased cannot be trusted, *then no person, educated and believing in the doctrines, and exactions, and discipline, of the Roman Catholic church, can be a suitable candidate for Freemasonry.* However honest and sincere in his present intentions, he is religiously disqualified to give any pledges that it is safe to rely upon. He is not a free agent. He belongs to the priests,—mind, body and soul,—and whatever engagements he enters into, or whatever promises he gives, as a Mason, or with reference to Masonry, can only be received with the qualification and understanding, that he will keep and fulfil them, unless his priest, or ghostly confessor, shall require him to break them. This is the most favorable construction, and the full extent of the reliance, that can be safely placed upon the matter. It is not sufficient for the purposes of Masonry.

Having said all that we deem it necessary at present to say relative to this unfortunate occurrence, the following brief lesson from history would seem to be appropriate, and may not be unprofitable to our readers. The relation of the Roman Church to the Masonic Institution (says a city cotemporary) is one of no little interest and significance. It presents a most singular and anomalous spectacle. Romanism has been committed through many years against Masonry. Popes have fulminated bulls, and the lesser powers of the church have sent them along down and among the people. The pulpit and the street, the church and the home, have been witness to its condemnation. And yet in every country, and in nearly all considerable communities, Catholics are members of the Order. Such is the case in Boston; and it is doubtless the same in other parts of our country. For years and years, as was the case with Mr. Lanergan, they have been zealous, useful, enthusiastic members, and have given it their best thoughts and moments. At the hour of death, however, with no offence or guilt upon their brow, if but the church, or the priest, gains access to the dying bed, an attempt is made for a renunciation of all obligations. In vain does Romanism seek to fix upon the Order and the institution it represents aught that is wrong in principle, fact, act or sentiment; or whatever that can bring discredit upon the citizen and member of society. It is the opposition of a power that acts without reason, and condemns without cause. It charges home as a material offence, upon Masonry, that it is a *secret* Order, and still maintains its own secret organizations, sending them out into the world pursuing their sectarian and political ends, ever grasping for new power and greater tyranny—tyranny both of body and soul.

The following edict against Masonry, emanating directly from the Church of Rome, though bearing a date not of our own day, is still as vital as when it was first issued:—

The Condemnation of the Society or Conventicles De Liberi Muratori, or of the Free Masons, under the Penalty of ipso facto Examination, the Absolution from which is referred to the Pope alone, except at the Point of Death.

Clement Bishop, Servant of the Servants of God, to all the Faithful of Christ, Health and Apostolical Benediction.

Placed (unworthy as we are) by the disposal of the Divine Clemency, in the eminent Watch-Tower of the Apostleship, we are solicitously intent, agreeable to the truth of the pastoral providence reposed in us, by obstructing the passages of error and vice, to preserve more especially the integrity of Orthodox religion, and to repel, in these difficult times, all dangers of trouble from the whole Catholic world.

It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs, or conventicles, commonly called *De Liberi Muratori*, or *Free Masons*, or by whatsoever other name the same in different languages are distinguished, spread far and wide, and are every day increasing; in which persons, of whatexer religion or sect, contented with a kind of an affected shew of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them; which likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath taken on the Bible, as by the imprecation of heavy punishments, to preserve with inviolable secrecy.

We therefore, revolving in our mind the great mischiefs which generally accrue from this kind of societies or conventicles, not only to the temporal tranquility of the State, but to the spiritual health of souls: And that therefore they are neither consistent with civil nor canonical sanctions; since we are taught by the Divine Word to watch, like a faithful servant, night and Day; lest this sort of men break as thieves into the house, and like foxes endeavor to root up the vineyard; lest they should pervert the hearts of the simple, and privily shoot at the innocent: That we might stop up the broad way, which from thence would be laid open for the perpetration of their wickedness with impunity, and for other just and reasonable causes to us known, have by the advice of some of our venerable brethren of the Roman Church, the Cardinals, and of our own mere motion, and from our certain knowledge and mature deliberation, by the plenitude of the apostolical power, appointed and decreed to be condemned, and prohibited, and by this our present ever-valid constitution, we do condemn and prohibit the same societies, companies, meetings, assemblies, clubs, or conventicles, De Liberi Muratori, or Free Masons, or by whatever other name they are distinguished.

Wherefore all and singular the faithful in Christ, of whatever state, degree, condition, order, dignity, and preeminence, whether laity or clergy, as well seculars as regulars, worthy all of express mention and enumeration, we strictly and in virtue of holy obedience, command that no one, under any pretext or color, dare or presume the aforesaid societies De Liberi Muratori, or Free Masons, or by whatever other manner distinguished, to enter into, promote, favor, admit or conceal in his or their houses, or elsewhere, or be admitted members of, or be present with the same, or be any wise aiding and assisting towards their meeting in any place; or to administer anything to them, or in any manner publicly or privately, directly or indirectly, by themselves or others, afford them counsel, help or favor; or advise, induce, provoke, or persuade others to be admitted into, joined, or be present with this kind of societies, or in any manner aid and promote them; but that they ought by all means to obatain from the said societies, companies, meetings, assemblies, clubs or conventicles, under the penalty of all that act contrary thereto incurring excommunication *ipso facto*, without any other declaration; from which no one can obtain the benefit of absolution from any other but us, or the Roman Pontiff for the time being, except at the point of death.

We will moreover and command, That as well Bishops and Prelates, and other ordinaries of particular places, as the inquisitors of heretical pravity universally deputied, of what state, degree, condition, order, dignity, or pre-eminence soever, proceed and inquire, and restrain and coerce the same as vehemently suspected of heresy, with condign punishment: For to them and each of them, we hereby give and impart free power of proceeding, inquiring against, and of coercing and restraining with condign punishments the same transgressors, and of calling in, if it shall be necessary, *the help of the secular arm*: And we will that printed copies of these presents, signed by some Notary Public, and confirmed by the seal of some person of Ecclesiastical dignity, shall be of the same authority as original letters would be, if they were shewn and exhibited. Let no one therefore infringe, or by rash attempt contradict this page of our declaration, damnation, command, prohibition, and interdict: But if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God, and of the blessed Apostles, Peter and Paul.

Dated from Rome at St. Mary's the Greater, in the year of the incarnation of our Lord 1738, the 4th of the calends of May, (28th of April, N. S.,) in the 8th of our Pontificate.

A. Cord, Vice-Datary.
C. Amatus, Vice-Secretary.
Visa De Curia N. Antonellus.
The Place † of the Leaden Seal.

I. B. EUGENIUS.

Registered in the Secretary of the Briefs Office, &c.

In the above mentioned Day, Month, and Year, the said Condemnation was fixed up and published at the Gates of the Palace of the Sacred Office of the Prince of the Apostles, and in other usual and accustomed Places of the City, by me, Peter Romolatius, Cursitor of the most Holy Inquisition.

THE LATE WM. PARKER.

Among the older members of the Fraternity in this city—of those who were the stays and supports of the Institution in the day of its greatest trial and pressing need, when its friends were few and its enemies were many—there was none—no, not one—who was truer to his duties as a Mason, or more reliable in his fraternal relations and friendships, than the beloved and lamented Brother whose decease, in the providence of God, it has become our duty to record in the pages of this Magazine. He was a Mason, not more from a love of the principles and purposes of the Institution, than from the natural benevolence of his heart. He loved Masonry because it was in harmony with the instincts of his own nature, and he would have been a good and true Mason—true to its teachings and purposes, had he never entered a Lodge. He was an honest man—a reliable man—a benevolent man,—a true friend—a warm and genial companion—and, it is hoped and believed, he died a good Christian.

We have not the necessary data for a suitable memoir of our Brother. He was born at Shirley, in Massachusetts, and was for many years extensively engaged in the manufacture of printing paper in Sudbury, having a warehouse in this city, where he resided, and where he was held in high esteem as a merchant and citizen. He represented the city for several

years in the Legislature, but whether he ever held any municipal office we are unable to say.

He was initiated into Masonry in early life, and in 1822 he became a member of the Boston Encampment of Knight Templars, to which he was ever warmly and ardently attached. And at a meeting of that body on the 9th February last, Dr. Winslow Lewis offered the following appropriate and fitting remarks and resolutions, which were adopted and ordered to be entered upon the records, as a slight testimonial of the affection and esteem in which the deceased was held by his Companions and friends:—

The old generation of our Order is fast passing away. How few the number of those who are spared to witness its present prosperity! How fewer those who can still come among us to help, aid and assist. Where are the companions of our early days? Echo can only reply, Where! but Faith points to happier skies.

This little band, mere remnants of themselves, have been rendered less by the recent departure of one, who, at the age of 80 years, has gone to be numbered with the good and true.

Sir William Parker died after a long and painful illness, Feb. 3d. He died leaving the odour of a good name among the general community, and of a firm, loyal, unwavering character as a Sir Knight of our Order.

Those of us, now so few, to bear testimony of his worth, can well recall his manly devotion to his vows, when so many were recreant; his kindness of heart; his benevolence of soul; his genial face; his social, hospitable characteristics. When we have met him tottering under the load of age, but more under the inflictions of a torturing, wearing disease, how his countenance would radiate when the olden, joyous days were recalled. For the moment, age and suffering were forgotten. "He shouldered his crutch and told how fields were won."

But he has now fallen before the great conqueror, death. In life he has well fought the fight of faith, and has come off more than conqueror through Him in whom he put his trust. A tribute to his memory should grace our Records. Now dead, the pen should there inscribe those virtues which through life were ever felt and acknowledged by our hearts. Therefore

Resolved, That this Encampment shall ever hold in dear remembrance, the many virtues which through a long and successful life distinguished our late excellent Brother, Sir Knight William Parker.

Resolved, That those of his cotemporary associates who best knew his worth, his zeal, his excellence as a man and Sir Knight, would now bear their testimony that he fulfilled every high duty imposed on him as a member of our Order.

Resolved, That the younger Sir Knights of this Encampment, stimulated by the example of one who, though unknown to them in life, has transmitted to them a bright example, will thus be ever urged to press onward in their high vocation in which they are here enlisted.

Resolved, That his family, sharers of his affection in life, of his precious memory in death, be tendered the sincere sympathies which affect us all, at the loss of one, who as a husband, father, friend and associate well fulfilled every duty.

THE EARLY DAYS OF MASONRY IN MASSACHUSETTS.

II. *The efforts, successful and otherwise, which have been made from time to time to provide permanent accommodations for Masonic purposes by the purchase of real estate.*

At a very early day, the Saint John's Grand Lodge had in view the obtaining of real estate, by purchase, for Masonic uses. At a special meeting held October 28th, 1763, the previously contemplated purchase of Concert Hall, was disposed of according to the record of that date, as follows :—

> "It was voted unanimously, that Concert Hall, in which the Brethren are now assembled, be purchased for the Honour, Benefit and Convenience of Free Masons, at the Rate of Twelve hundred Pounds Sterling, and that a Subscription be immediately put about, to raise the said sum, towards Purchasing, Furnishing, and otherwise accommodating the Fraternity for the future. But Mr. Stephen Deblois, notwithstanding the foregoing vote and a consequent agreement with him, sold the House to Mr. Nathl. Wheelwright the next Day, whereby the Subscriptions and other Provisions made for the Purchase aforesaid became abortive, to the great disappointment as well as charge of the Brethren in their meetings about it."

In 1767, the subject of the purchase of Concert Hall was again before this Grand Lodge. A letter from Mr. Gilbert Deblois to "Right Worshipful Jeremy Gridley, Esq., Grand Master," dated August 18th in that year, was presented to a meeting of the Grand Officers and Masters of Lodges, called for the purpose by order of the Grand Master, in which Mr. Deblois offered to sell that estate for the sum of one thousand pounds sterling; and it is stated that "the House is entirely cleaned, and is now kept locked up to wait for the consideration and determination of the Society of Free Masons;" also, that "some persons stood ready to hire the Hall to the amount of £40 sterling, and another wants the small tenement at £5 more."

A Grand Lodge was held on Friday evening, September 4th, when the offer of Mr. Deblois was considered, and suggestions made for providing means for the purchase. On account of the death of the Grand Master, which occurred on the 10th of September, the Lodge did not again convene for business until the 2d of October, when it was decided "that the circumstances of Masonry at present will not admit of their purchasing said Hall."

The above mentioned are the only recorded attempts of the Saint John's Grand Lodge to buy real estate. The Massachusetts Grand Lodge appears never to have entertained the subject.

I shall now pursue my inquiries from the time of the Union in 1792 to the present time.

At the quarterly communication of December 18th, 1798, a project for erecting a building for public uses, was presented, in which the Grand Lodge designed to take two shares; but the work was not commenced.

In 1801, according to the records of Columbian Lodge, the building of a hall was then under the consideration of the Grand Lodge.

On the 12th of December, 1803, the Grand Lodge appointed a committee, consisting of Isaiah Thomas, Samuel Elliot, Samuel Dunn, Timothy Bigelow and John Soley, "to devise ways and means to erect a hall for the use of the Grand Lodge," who reported a year afterwards; when another committee was chosen "to make application to the Legislature for an Act to incorporate the officers of the Grand Lodge and their successors so far as to enable them to hold real estate sufficient whereon to build a hall." This committee were Hon. Jonathan Mainard, Hon. Woodbury Storer, Hon. Timothy Bigelow, Hon. Perez Morton, and Hon. John Locke. It was voted "that further proceedings on the important subject of a hall be postponed to the next quarterly communication." The committee did not report at that meeting, nor was the matter referred to them brought before it; and indeed no further reference is contained in the records, either to them or to the subject committed to them during the period of five years following their appointment. On the 12th of Dec., 1809, the Grand Master, Isaiah Thomas, "directed the Grand Secretary to call immediately on the committee who were appointed in the year 1804, to petition the Honorable Legislature of the State for the privilege of purchasing land on which to erect a Temple, &c., and request their attention to that much desired object, and to report at the next quarterly communication of the Grand Lodge." This earnest request did not hasten the action of the committee, for it was not until the communication of the 10th of December, 1810, that they reported. The chairman, who was present, was called upon for a report, when he stated "that the subject had been duly attended to, but without the desired effect." The Lodge at once voted "that the committee be discharged from any further duty on that subject."

An Act of incorporation was approved June 16th, 1817, by which "the Master Wardens and Members of the Grand Lodge of Massachusetts" were authorized to hold "real estate not exceeding the value of twenty thousand dollars, and personal estate not exceeding the value of sixty thousand dollars, for charitable uses." The Lodge organized under this Act on the 8th of September, 1817.

On the 28th of December, 1818, R. W. Elijah Morse, Joseph Jenkins and Samuel Thaxter were appointed "to procure a place for the meeting of the Grand Lodge, and to consider the expediency of uniting with other Lodges in building a hall." Their appointment occurred in the month following that in which the Exchange Coffee House was destroyed, and when of course the Lodge had the subject of new apartments under consideration.

A year later, December 8, 1819, Elijah Morse, Joseph T. Buckingham, Z. G. Whitman, Charles Wells and Henry Fowle were authorized "to procure a place of meeting for the Grand Lodge." They reported on the 27th of that month. By the report it appears that Merchants' Hall, then on the corner of Congress and Water Streets, was for sale for the sum of twentyfive thousand dollars; and that to put the building in complete repair, would have cost thirteen thousand eight hundred and fortyfour dollars. It belonged to Thomas K. Jones, William Dehon and Thomas Brown, who held it "in the name of the Proprietors of Merchants' Hall;" and the committee thought it expedient to purchase it, and hold it under the Act of incorporation by which it was then held. They recommended that a subscription should be opened for taking up the shares mentioned in the Act; that they should be sold at eighty dollars each; and "that a committee be appointed to present such subscription paper to the several Masonic institutions in town, and such others in the country as they may see fit; then to the Brethren of this Institution; and not to allow any person to subscribe for shares not a Brother, unless it be absolutely necessary in order to dispose of the shares." They also recommend a subscription in the name of the Grand Lodge, and the appointment of a committee to obtain subscriptions. The Lodge authorized their Treasurer to subscribe for twenty shares; and Bros. Buckingham, Power and Morse composed the committee. Their report was made March 8, 1820, and as it afforded no encouragement that the means for purchasing the estate could be raised, they were discharged.

MASONIC TEMPLE.

The movement which resulted in the erection of this edifice, began December 27, 1825, when the Grand Lodge passed this Order, namely :—

> " *Ordered*, That R. W. Francis J. Oliver, Elijah Morse, Ferdinand E. White, Abraham A. Dame and John J. Loring be a committee to inquire into the expediency and practicability of procuring a permanent place for the meetings of the Grand Lodge; that said committee be instructed to confer with such subordinate Lodges on this subject as they may think expedient; and to make a report of their doings as soon as practicable."

At the meeting of the Lodge on the 13th of December, 1826, a vote was passed requesting "the several Masonic societies usually holding their meetings in the city of Boston to appoint a committee of three from their respective bodies with authority to act with the committee of the Grand Lodge appointed for the purpose of procuring a permanent place of meeting." This action of the Grand Lodge shows that at the outset of the enterprise for the construction of a Temple, that body relied upon the co-operation of the Masonic societies of Boston as necessary to its success—a reliance that was not misplaced, as the sequel shows.

The Grand Treasurer, R. W. Elijah Morse, in his annual report presented to the Lodge, December 27, 1826, refers to the desire that had long existed among many of the Brethren for the erection of a Masonic Temple; and he states that "a want of funds" had been a great embarrassment to the enterprise. He felt confident, however, that the desire would be soon realized.

The committee reported to the Grand Lodge, on the 14th March, 1827, and stated that the committees from the several Masonic societies in Boston had met in general committee and unanimously voted that it was expedient to procure a permanent place of meeting; and that a sub-committee had been appointed to ascertain if funds necessary could be procured "for the erection of a Temple which shall be an honor to the Craft and an ornament to the City." They also proposed the following votes, which were adopted :—

> 1st. " *Voted*, That whenever arrangements satisfactory to this Grand Lodge, shall be made for the erection of a Masonic Temple, an amount not less than ten thousand dollars shall, if practicable, be invested therein from the funds of the Grand Lodge."
>
> 2d. " *Voted*, That the Grand Lodge does not contemplate or wish for a controlling power in the direction of measures necessary to insure the erection of a Masonic building, nor in the care thereof, but merely such an influence as they shall be equitably entitled to from the amount appropriated by the Grand Lodge for this desirable object."

The same committee reported progress from time to time until March 10, 1830, when they were discharged and another chosen to obtain a renewal of the lease of the apartments in the Old State House, at that time occupied by the Grand Lodge and Boston societies, or to provide some other convenient hall or place for the use of the Grand Lodge. The lease was not renewed, nor was the design to build a Temple abandoned, even under the depressing influences of political anti-masonry which then prevailed. The committee on the renewal of the lease were Bros. Joseph Jenkins, Elijah Morse, Asa Eaton, Charles Wells and John J. Loring.

On the 11th of May, 1830, the "Trustees of the Charity Fund of the Grand Lodge of Massachusetts" passed this vote :—" *Voted*, That is expedient and proper to invest the Charity Fund of the Grand Lodge in a building to be erected by the Grand Lodge, for Masonic and other purposes."

The quarterly communication of June 9, 1830, was signalized for the adoption of energetic measures for the construction of a Masonic edifice. The committee appointed at the previous meeting were directed to procure a piece of real estate, in Boston, and "construct thereon a building for the accommodation of the Grand Lodge and other Masonic bodies in Boston." They were authorized "to receive moneys of Masonic bodies and other Brethren," for the purpose, "upon such terms and conditions as they might believe to be for the interest of the Grand Lodge," not exceeding fifteen thousand dollars; and, also, to draw on the Treasurer for any unappropriated moneys in his hands. The Treasurer was empowered to sell the stocks and any other property of the Grand Lodge, the same to be invested as the Trustees of the Charity Fund might direct.

The Grand Lodge, September 8, 1830, authorized the Building Committee to borrow from any person or persons the fifteen thousand dollars named in the vote passed June 9, 1830. Bro. Loring, at his request, was discharged from the committee, and Bro. Benjamin Smith was appointed to supply the vacancy.

After examining many lots of land, the committee selected a site from a portion of the estate then known as the Washington Gardens. It contained a little over 5,000 square feet, and cost $13,393.50.

The corner-stone of the Masonic Temple was laid in the forenoon of the 14th of October, 1830. The Brethren assembled at Faneuil Hall at 9 o'clock, A. M. and at half-past 10 o'clock formed a procession and marched "through Merchants' Row, State Street, Court Street, Tremont Street, to the site of the Temple next south of Saint Paul's church." After the ceremonies, "the procession was again formed and returned through Tremont Street and Cornhill [now Market Street] to Faneuil Hall;" from whence about four hundred Brethren marched to Quincy Hall, where they were served with a dinner.

Such was the excited state of the public feeling at this time against Freemasonry, that it was no holiday affair to take part in public Masonic services; it required no small degree of "backbone" to stand up under the insults and jeers with which Masons were then assailed in public and private.

The Act of incorporation of the Grand Lodge, before referred to, not enabling it to hold real estate to the value of the Temple, it became necessary that the Act should be changed to meet this contingency. Therefore, on the 27th Dec., 1830, at the meeting of the Grand Lodge, a committee were appointed to apply to the Legislature for the alteration. At this communication Bros. Morse and Eaton declined serving on the Building Committee, and Bros. Amos Binney and David Moody were appointed to fill their places.

The modification of the Act of incorporation desired, was petitioned for in 1831; but the Legislature refused the prayer of the petitioners. It will be remembered that the Act empowered the Lodge to hold $20,000 of real and $60,000 of personal estate; the petitioners asked that the corporation might hold $60,000 of real and $20,000 of personal estate. The refusal of the Legislature to grant so reasonable a request, affords striking evidence of the severity with which the persecution of Masons was prosecuted.

The Lodge, March 9, 1831, authorized the Building Committee to borrow the further sum of $5,000, which, with the sum of $15,000 before mentioned, made the whole amount borrowed, $20,000. This sum, with the appropriation made by the Trustees of the Charity Fund ($20,000,) made the sum of $40,000, which, as was then estimated, would be the cost of the Temple. The sum of $15,000 was obtained from Harvard College Corporation, October 1, 1831, and that of $5,000, also from that institution, April, 16, 1832—the former at five per cent. interest, the latter at six per cent.; and the payment of both was secured by mortgage on the Temple.

At the quarterly meeting in June, 1831, a report of a committee was presented in which they stated "that they find on examination of the Will of our late Brother Thomas, [Isaiah Thomas, P. G. M.,] a bequest of five hundred dollars to the Grand Lodge of Massachusetts, 'to be applied towards the erection of a commodious Hall in Boston, for their use and accommodation, to be made of permanent materials and respectable in its appearance.'"

On the 14th of September, 1831, Bros. Ferdinand E. White, Abel P. Baker, Martin Wilder, Joshua B. Flint, Thomas Waterman, Robert Keith, Gilbert Nurse, Edward A. Raymond and John R. Bradford were appointed a committee to make arrangements for the dedication of the Temple, and instructed to report at the next meeting of the Lodge whether the ceremonies should be pnblic or private.

They reported on the 14th of December following, that an address by a distinguished Brother would make a part of the services of the day of the dedication, and be delivered in Saint Paul's church. They recommended that after the ceremonies had been performed in the Temple in the presence of the Brethren assembled there, the Grand Lodge and other Masonic bodies should proceed to the church in ample form "by a short or more circuitous route," as the circumstances at the time might render expedient; and also that "our fellow-citizens" should be invited to join in the exercises at the church. The report was accepted by the Lodge, and the committee were instructed to procure Park Street meeting-house for the occasion, or any other convenient place, as circumstances might dictate. At this meeting, the new structure was named, by vote, "Masonic Temple." A vote was also passed that it was inexpedient that the name of "Temple Place" should be cut on the stone-work of the Temple; and the Building Committee were directed "to cause the usual Masonic emblems to be placed on the Masonic Temple."

The first meeting of the Grand Lodge held in the Masonic Temple was that of the 27th of December, 1831, when the Grand Officers elect were installed.

The Lodge, January 25th, 1832, authorized the "Trustees of the real and personal estate" to borrow a sum not exceeding seven thousand dollars; and the Treasurer to sign any note or notes "for any moneys borrowed by vote of the Grand Lodge."

At the quarterly communication of March 14, 1832, the "committee on dedication" were empowered to fix the day of dedication, "not exceeding the last of June."

The Building Committee reported on the 30th of April, 1832. By their report it appears they had obtained the following "permanent loans:"—

From the Trustees of the Charity Fund,	$20,000 00
Harvard College,	20,000 00
six Masonic Societies in Boston,	4,800 00
Making together a permanent loan of	$44,800 00
They had expended for land, building and contingent expenses,	$41,717,47
The report of the "Trustees of the real and personal estate," shows that they had expended for finishing the Attic Hall, gas fixtures, making sidewalk, &c., &c.,	3,160 07
Making, as the said Trustees state, "the whole cost of the building, thus far,"	$44,877 54

The Grand Lodge subsequently authorized the payment of one thousand dollars to the chairman of the Building Committee, which being added to the above figures, would make the cost $45,877.54.

Five months occupancy of the Temple by the Grand Lodge elapsed before it was dedicated. At a special session of that body held May 30, 1832, at 10 o'clock, A. M., for the purpose of dedicating the new Masonic apartments, a procession was formed and proceeded to the Lecture Room, where an address was delivered by Rev. Bro. Bernard Whitman. Other exercises suitable to the occasion also took place. The procession then returned to "Masonic Hall."

The committee of arrangements submitted a report to the Grand Lodge, June 13, 1832, explanatory of the changes that had been made in the arrangements for dedication as originally contemplated. At this meeting measures were adopted for presenting to the Building Committee some "suitable testimonial" for their services.

At a special meeting of the Lodge Dec. 27, 1833, the committee previously appointed for the purpose, reported that they had effected a sale of the Temple to Robert G. Shaw, Esq., for thirtyfive thousand dollars. This step became necessary because, as has already been stated, the Act of incorporation of the Grand Lodge did not authorize that body to hold real estate to a greater amount than twenty thousand dollars, and it had invested twice that sum in the Temple. Failing in obtaining a modification of their charter, and fearing the forfeiture of it, the corporators' only alternative of safety for their property was a sale of it fully and unconditionally. At this meeting was adopted the famous "Memorial," in which the Grand Lodge declared its reasons for the surrender of its charter to the Commonwealth. It, also, at this session, took the requisite action to effect its surrender.

On the 25th of September, 1834, a committee were chosen to confer with the Trustees of the Charity Fund and the Trustees of the real and personal estate, to ascertain the amount, nature and condition of the property held by them, and to determine what measures, if any, were necessary for its better security. This committee, together with the Trustees of the Charity Fund, were authorized and requested to negotiate for the repurchase of the Masonic Temple, if they should deem it expedient, and in what manner, when repurchased, it could be held for the benefit of the Grand Lodge as a voluntary association. On the 7th of April, 1835, they were authorized "to complete the business inrusted to them" at the time of their appointment.

R. W. Brother R. G. Shaw having sold the Temple to R. W. John Abbot, the latter conveyed it, November, 5, 1835, to Benjamin B. Appleton, John J. Loring, Daniel L. Gibbens, Jacob Amee, Simon W. Robinson, Edward A. Raymond, John Hews, Winslow Lewis, Jr., and Joshua B. Flint, in trust, for the use and benefit of the Grand Lodge; by whom and their successors it was thus held until it was sold to the United States in 1858.

A committee, consisting of Winslow Lewis, Jr., John B. Hammatt and H. H. Barton, made a report to the Lodge, June 13, 1837, from which it appears that they had made extensive "renovations" in the Masonic apartments of the Temple, at the joint expense of the "Trustees of the Temple," and the institutions occupying them.

At the quarterly communication of March 10, 1841, on a proposition presented to the Lodge, by the Trustees, for a sale of the Temple, the said Trustees and the Trustees of the Charity Fund were authorized to effect it on such terms as they should deem expedient, provided two-thirds of each Board of Trustees should, after careful deliberation in their respective bodies, agree and vote that the interests of the Grand Lodge and the welfare of the Masonic Fraternity in the Commonwealth would, in their opinions, be advanced by such disposition of the property. Both boards, excepting one negative in that of Trustees of the Charity Fund, recommended the sale; but it was not effected. The price asked for the estate was its cost.

In 1843, the Trustees of the Temple expended $233.43 for paving with wooden blocks in front of the Temple, and $713.47 for alterations and improvements in the Lecture-room. In the report for the following year, they refer to the Tremont Temple as having diminished the income of the "Temple proper."

In 1846, the Trustees notified "the Grand Lodge of their intention to make some alterations in the rooms originally designed for Masonic purposes," and the subject was referred to a committee "to co-operate with committees from other Masonic bodies in the city, as should be deemed expedient." The alterations consisted in converting the story next below the attic—the third story—into a Lodge-room and ante-rooms. The Lodge-room, or main hall, was 55 feet long by 38 feet wide, and about 16 feet high; and one of the ante-rooms was 30 feet square. The attic, which till then contained the only Masonic apartments in the building, comprised "Masons' Hall, 46 by 26 feet, and 12 feet high, well lighted by six windows in the roof, capable of seating 200 persons." Attached to it were thirteen lobbies for the accommodation of the Lodges. The new apartments were, therefore, a great addition to the convenience of that portion of the Temple devoted to Masonic uses. They were dedicated November 11, 1846. An address adapted to the occasion was delivered by Rev. Brother Albert Case.

A favorable arrangement was entered into in 1853, between the Trustees and our late esteemed Brother Jonas Chickering, Esq., by which the latter became the lessee of the first and second floors and cellar of the Temple. The lease was on a term of five years, and had therefore nearly terminated when the late sale of that building was first proposed.

The proceedings connected with the sale of the Temple to the United States are too fresh in your recollection to need any reference to them at this time; more especially as in my last annual address a pretty full statement of the transaction was given, and the reasons which led to it set forth at some length. It will suffice therefore to say that the Temple became the property of the United States at the close of 1858, on the payment, by the government to the Trustees, of the sum of one hundred and five thousand dollars, affording about $21 for each square foot of land occupied by the building.

THE LATE GOV. BROWN OF TENNESSEE.

THE following comprehensive and deserved tribute of respect to the memory of the late Post Master General of the United States, is from the address of the Grand Master of the Grand Lodge of Tennessee, at its last session:—

Since our last Annual Communication the "Great Leveller" has been meagre in his demands upon the Fraternity in this jurisdiction: but few of our numbers have been called to that "undiscovered country from whose bourne no traveller returns." Among the latter I mention the name of Brother AARON V. BROWN, who was elected Junior Grand Warden in 1825, and served one year. All are familiar with the life and character of our deceased Brother, he having filled with distinction many prominent positions; having been an eminent and successful lawyer; a member of both Branches of our State Legislature; a member of Congress; Governor of the State; and at his death, Postmaster-General of the United States; consequently, it is unnecessary for me, at this time, to enter into the details of his long and useful career. Kindness of heart was a prominent characteristic of his life, and won him many strong personal friends, among those who differed most widely with him in opinion. His remains were interred at Nashville on the 14th of March, 1859, with appropriate Masonic ceremonies.

THE LATE WILKINS TANNEHILL.

THE Grand Lodge of Tennessee having recently erected a monument at Nashville, to the memory of their late distinguished Brother and Past G. Master, the same was dedicated in due form on the 5th of October last. The ceremonies were conducted by the Grand Master, assisted by Past Grand Masters Scott, of Mississippi, and Penn, of Alabama, both of whom delivered brief and appropriate addresses on the occasion. We give that of the latter, as follows:—

> I need, my Brethren, add but a few words on this interesting and solemn occasion. There is no reason for vain and empty eulogy; but there is something grateful in cherishing the memory of the worthy departed. It has its gentle and improving influences on our minds and hearts, and keeps our feelings and friendships and recollections of our venerated dead so fresh within us, as in some way to make us at

times believe that they have really not gone before us to that house appointed for all living.

My Brethren, standing here in the midst of the habitations of the dead, well may our thoughts be fixed on the Tombs of the Temple Hill, which was enriched with the blood of the holiest and most distinguished of our Craft; that Hill which is an intrinsic part of Calvary, and which casts its shadow upon the sacred spot where a mighty Master suffered and died.

Death commenced its murderous work at high twelve, and inflicted on him blow after blow, until his spirit took its flight to his God, and his body was left in the hands of the ruffians. Death heeded not the uplifted hands, knew no sign of that distress which gathered to itself the sons of all mankind; but Death was, indeed, conquered, and his cold and fearful banner fell, when his victim resumed his life and came forth from the tomb like some moral giant clad in the habiliments of the dead.

The great and fundamental doctrine of Freemasonry is the doctrine of the resurrection of the dead; it is the corner-stone of our faith and our hopes; the sure foundation of our moral edifice; and it is according to this doctrine that they bury their dead with solemn ceremonies, and pay suitable respect to their memories.

Why do we then linger here? Why encircle this grave?
We loved our venerable Brother for his virtues and his worth.

A man of letters, plain and unostentatious in his manners, mild and amiable in his disposition, discreet and fascinating in thought and conversation. He loved to walk in the paths of literature and science. He was a most devoted and enlightened Mason. With him it may emphatically be said that he taught his Brethren by precept and by example, recording their virtues in brass and their imperfections in water.

I shall say no more, save to remind you of the last time our departed Brother bade farewell to the Brethren of the Grand Lodge, and gave to each one the mystic but trembling grip of the Fraternity.

He was then blind and on the verge of the grave, and as he gave us the last sad farewell, you all remember that every heart throbbed with emotion and a tear fell from every eye.

Let us cherish his memory and emulate his virtues, and then we shall be what we ought to be, Masons in deed and in truth.

INCREASE OF LODGES.

The Grand Master of the Grand Lodge of Tennessee, (John Frizzel, Esq.,) in his last annual address before that body, after stating that during the past year he has granted Dispensations for the organization of seven new Lodges, adds a word of caution on the subject as follows:—

A great many petitions for dispensations were presented, the granting of which was declined. In every case, the granting of a dispensation was declined, unless it was evident to my mind that the establishment of the proposed Lodge would benefit the Fraternity. The evil of increasing Lodges too rapidly should be guarded against, by throwing around the formation of new Lodges every check which the interests of the Fraternity require. It would be very difficult, and perhaps impossible, to be too stringent upon this subject.

MASONIC PRESENTATION OF REVERE LODGE.

The Masonic Fraternity generally, and especially the older members, are interested in the welfare and doings of the younger Lodges; and, therefore, we take occasion to notice a very agreeable episode which occurred during the exercises at Revere Lodge, at its regular communication on the 6th instant.

It is a cheering and pleasing indication of the condition of the Order in this jurisdiction, to see the Brethren of a Lodge, organized but three years since, manifesting their appreciation of Masonic zeal and services in their officers in the manner exemplified on the occasion above referred to.

A committee of the Lodge, consisting of W. M. Dame, Briggs, Hemenway, McClellan, Wood, Rogers and M. Williams, having been appointed to consult upon some suitable testimonial to present to Worshipful Past Master, Bro. Sanders, for his faithful and able discharge of the duties of Master of Revere Lodge, also to express the feelings of the members towards him personally, made choice of a beautiful silver pitcher, elegantly chased and with an appropriate inscription, and the presentation was made by Brother Rogers, on behalf of the committee, in the following felicitous remarks, which, as well as the reply thereto, have been committed to paper and kindly furnished at our solicitation.

A Member of Revere Lodge.

Worshipful Master Sanders,—A pleasing observance has become customary in many of our Masonic bodies, upon the retirement of a presiding officer, who has always been faithful and efficient in his duties, a true-hearted Mason, and worthy of all Brotherly regard, of giving him some permanent testimonial, for the purpose of showing that his Brethren appreciate his worth and his services, and wish him and his friends to know and remember that he is properly esteemed. The principal value of the gift, not derived from the material or the workmanship, springs from the esteem and good will of those friends and Brothers who take pleasure in presenting it. The inscription upon its face displays in words what is felt in the hearts of the givers, and imparts a value *richer* than silver or gold.

Worshipful Brother, you have presided over this Lodge, during two years of progress, harmony and prosperity. And during the first two years of our working, also, previous to your occupancy of the Master's chair, as Senior Deacon, you were a prominent, faithful and efficient officer. Both positions you have filled with credit to yourself and honor to the Lodge; and you have never spared any effort, or care, or study, or pain, to fulfil every part of your duty faithfully, and to advance the best interests, the welfare, the harmony and good feeling of the Lodge. Your constant endeavor has appeared to be, to do your whole duty, and such an endeavor secures its own success. This Lodge, which has grown up with you, these just and upright Masons, selected with care from the applicants for admission to our ancient mysteries, attest the watchful care, not only of your worthy predecessor, whom we all esteem and love, but also of yourself; and the prudence and discrimination of the committees appointed by both. And to those who have been associated with you in the pleasant relations of Masonic Brotherhood, among whom no contention has ever existed, but that noble contention, or rather emulation, of who best could work and best agree, you yourself would be one of the most ready to accord their appropriate measure of commendation.

And now, worshipful Brother, we ask you to receive from our hands this token of our esteem (a beautiful Silver Pitcher, a rare specimen of workmanship). May it always remind you to continue firm and steadfast in every Masonic duty, so that in age you may enjoy the happy reflection consequent on a well spent life.

Brother Rogers,—You have addressed me in a most cordial and complimentary manner, for which I thank you; and for this beautiful present, Worshipful Master and Brethren, I thank you. When our worthy Treasurer moved in open Lodge some time since that I should be made a recipient of some suitable testimonial expressive of their thanks in behalf of my services, I felt a degree of satisfaction that an opportunity would occur to enable me to enter into a preparation for the occasion,—but, sir, I must say that both the opportunity and preparation have passed unheeded, and I must depend upon the inspiration of the occasion to bestir within me the proper feelings and words to respond in a proper manner to what has been *done* by you, and *said* by our Brother.

It is really not only inspiring to me to behold this evidence of your kindness, but it excites within me the deepest feelings of gratitude, to receive this beautiful testimonial from your hands.

I do not accept it as a reward of merit, nor for its intrinsic value, neither do you (as you have said) bestow it as such,—but Brethren, it gives me pleasure to receive it as a symbolical demonstration of your fraternal esteem and most cherished regard. While I recognize in this symbol a bright manifestation of your love and kindness, I call to mind the quotation that '*a thing of beauty is a joy forever.*" The article, my Brethren, which you have been pleased to select and to present to me on this occasion, as a token of your friendship, will ever be a *joy* and a *satisfaction* to me; whenever I drink from it the iced Chochituate which it will be destined to contain, I shall be reminded of that noble cardinal virtue—*Temperance*, which is foremost in the train of *Fortitude, Prudence,* and *Justice*—and I will at this time avail myself of this opportunity to offer you *all* a standing invitation to call on me whenever and as often as it may suit your convenience, to partake with me from *it* the cooling draft, the *symbol of health*, which is always the best to quench a feverish thirst.

Brethren, by this expression, and the kind words you have spoken, my dear Brother, remind me that you are not insensible to the deep interest I have ever felt and manifested in the welfare of this Lodge, to perpetuate its vigorous growth as one of its members since its organization; and in return, allow me to say, that although disrobed of the function of office, my zeal and earnestness for the cause of Freemasonry and the prosperity of Revere Lodge will in no wise be diminished, and that it will be my pride to continue to be interested in Masonic literature and Masonic work, and to observe with the utmost attention the march of events in the progress of Masonry, and to rejoice in the success that attends the efforts of all true Masons while laboring for the happiness and well-being of humanity.

Brethren, in all my Masonic intercourse with you, to which you have so kindly alluded, my Brother, though raised to eminence in point of station, I have never felt exalted above my Brethren. We have always met upon the level—we have always parted upon the square.

When I consider that what has been achieved by the unanimity of action and earnestness of purpose, I feel that I am amply compensated for all the efforts I have put forth to build up in numbers and reputation the character of this Lodge—for *these Brethren* are not only bright lights, but will be jewels in representing the benignant principles of our *Order*.

Brethren, in the record and in the history of our Lodge may there be a perpetual memorial of *honor, truth,* and *virtue* without a blot, without a stain, and may all its members share in the blessings which will be awarded to the good and true in heart.

I will not protract my remarks, for the service of the lips would fail to express the deep feelings of gratitude which has a lodgement in my heart;—I would that I could be eloquent on this occasion—but I do not possess it,—my emotions possess a greater degree of potency of eloquence than can be syllabled in air—and although my heart is full, I must say in conclusion that another—a brighter—yea, a silver link is added to the chain which binds man to man—friend to friend—brother to brother—heart to heart—yea, my heart to every other heart that beats and throbs in this Lodge.

Brethren of Revere Lodge, you have laid me under another obligation to you, and while your kindness claims my most ardent wishes for your Masonic, private and public prosperity, I will again thank you most affectionately and sincerely for this not only beautiful and ornamental but useful symbol of your affection, and assure you, that a sweet remembrance of this testimony of your esteem will last till time with me shall be no more.

TRIBUTE OF RESPECT.

We are gratified to notice that the Grand Lodge of Tennessee at its last annual communication, specially and appropriately recognized the distinguished services and ability of its Grand Secretary and Past Grand Master, Brother Chas. A. Fuller, Esq., by causing him to be presented in open Grand Lodge, with a rich and beautiful Past Grand Master's Jewel. The presentation was made by R. W. Brother Wm. L. Martin, P. G. M., who took occasion to refer to the important services performed by Bro. Fuller as Grand Master and Grand Secretary, and trusted that this rich testimonial of the kindly appreciation of the Brethren would be received and worn as a memento of their fraternal affection and esteem. To which Mr. Fuller replied, thanking the Brethren for this additional evidence of their kindness, and the M. W. Grand Master for the fraternal manner in which he had referred to services rendered to the Craft. He then spoke of his early connection with the Grand Lodge, when but a small number of the representatives of Lodges assembled in the old Lodge-room to deliberate upon Masonic affairs. He had seen that small number swelled to a mighty army, in comparison to what it then was; but in looking around upon those now surrounding him, he missed the beaming and intelligent countenances of many a Brother who had been associated with him in the earlier days of the Grand Lodge. Death had been in their midst, and had summoned a large number of his former colleagues to participate, he trusted, in the services and glories of the Heavenly Lodge, and in praises to the Great Grand Master of heaven and earth. Those portraits hanging upon your walls remind us of the loved and lost. They served their time faithfully, and have left a rich legacy for the admiration of those succeeding them. Again thanking the Brethren for the honor conferred upon him, he accepted the beautiful Jewel, and should hand it down as a precious testimonial to his children, of the kind and fraternal feelings which had prompted the Brethren in bestowing it; and had no doubt that it would stimulate others to a faithful discharge of the duties incumbent upon them.

UNIFORMITY OF WORK.

Those Lodges which I have had the pleasure of "assisting in their work," have evinced a desire to conform strictly to the instructions of their Grand Lecturer; but, notwithstanding the desireableness of uniformity, so far as it is practicably attainable, I am still, as I have ever been, decidedly of the opinion, that diversity in the exemplification of the same work by different craftsmen is not the fault of any peculiar system, and that absolute uniformity of work is a boon much to be desired, earnestly to be struggled after, yet never to be attained. And I desire to take this occasion to repeat an injunction santioned by very high anthority: in your zeal for the tithes of mint, anise, and cummin, forget not the weightier matters of the law. Masonry is reared upon foundations laid deeper than mere uniformity to, or proficiency in, its ritual observances. While these are meritorious, they cannot be substituted for the jewels and ornaments, the lights and supports of the moral Masonic edifice.—*G. M. of Oregon.*

MODEL OF SOLOMON'S TEMPLE.

THE following curious advertisement is from the London Daily Advertiser of August 1731. It will doubtless interest those of our readers who have a taste for the quaint and antique :—

To be seen at the Royal Exchange, every day, the Model of the Temple of Solomon, with all its porches, walls, gates, chambers, and holy vessels; the Great Altar of the Burnt Offering; the Moulten Sea; the Lavers; the *Sanctum Sanctorum*; with the Ark of the Covenant, the Mercy Seat and Golden Cherubims; the Altar of Incense; the Candlesticks; Tables of Shew Bread, with the two famous Pillars called Joachim and Boas. Within the model are two thousand chambers and windows, and pillars seven thousand. The model is thirteen foot high, and eighty foot round. Likewise the Model of the Tabernacle of Moses, with the Ark of the Covenant; wherein is the Law of Moses, the Pot of Manna, and the Rod of Aaron; the Urim and Thummim, with all the other vessels. The printed description of it, with twelve fine cuts, is to be had at the same place at 5*s.* a book.

The publick is desir'd to take notice that the *Sanctum Sanctorum*, with all the holy vessels, are new gilt, and appear much finer and richer than before.

N. B.—It is surprizing to consider that a piece of this nature should want encouragement, in the compiling of which, notwithstanding a most constant application, fifteen whole years have been spent. A model of the greatest piece of architecture since the creaton, and itself no less than its original. If any reason can be given why a work so perfect should want admirers, it must needs be on account, and cannot be otherwise, but that so vast a scene of beauty is wrapt up in so narrow a compass, which it seems is too full for the imagination to frame an idea of, is thrown by and neglected, whilst others of larger capacities are delighted. It being, then, matter of admiration only to the curious, it shall for the future be shewn for their entertainment, however, that every body may have his fill.

DISCLOSING LODGE BUSINESS.

ALL business transacted within a Lodge should be held strictly secret. The seal of silence should be set upon our lips in regard to all that occurs within a Lodge-room. Some of the Brethren, and particularly the younger ones, are entirely too garrulous and communicative in regard to matters that occur in the Lodge. They talk too much and too freely of such things, and of matters, too, which they do not understand themselves, when they are in presence of the uninitiated, who—thus having their prurient curiosity excited, and gaining a partial knowledge of our doings—form incorrect, and sometimes injurious, opinions of the character and object of our Institution. Very much harm is done in this way, and the practice cannot be too much deprecated or too severely reprobated. The monitors, and various Masonic papers and magazines, set forth our principles, and the published transactions of our Grand Lodge make known all that is necessary to be known of our proceedings. To these all can have access, and beyond this the uninitiated have no right to know anything about us.

THE RIGHT TO VISIT.

WE have recently read with great satisfaction the very able and comprehensive report of the R. W. Brother CHAS. A. FULLER, as chairman of the committee of correspondence in the Grand Lodge of Tennessee. It is an intelligent and impartial review of the doings of most of the Grand Lodges in the country, and what is most commendable, it is wholly free from the carping and fault-finding which too often characterize these reports and render them exceedingly offensive and unprofitable. Our Brother in reviewing the proceedings of the Grand Lodge of Connecticut, says—

The record of a case coming up on appeal is printed in full in the minutes, and so of several others. We should not notice a matter of this kind, but for the fact, that a very important question of the *rights of visiting Brethren* was involved therein. It seems that a trial in one of the Lodges was had on charges preferred against a Brother. Several members of a neighboring Lodge were present on the first evening, and sought admission again, but were refused by the Lodge; in consequence of this refusal, the Lodge of which these visiting Brethren were members prefers a complaint to the Grand Lodge. The charge was admitted by the W. Master of the Lodge complained of, but claiming that the act complained of as a grievance was merely the assertion of a natural, inalienable, and indefeasible right on the part of the Lodge, and quotes authorities to prove that "a Lodge, when not opened for general Masonic business, but when engaged in consideration of matters which interest the Lodge alone, and which it would be inexpedient or indelicate to make public, may *refuse to admit a visitor*." The whole matter was referred to a committee, who subsequently reported the followieg resolution, which was adopted by the Grand Lodge :—

Resolved, That while this Grand Lodge acknowledges the general privilege of Masons of good standing to visit any Lodge in this jurisdiction or elsewhere, it is still the right and prerogative of the W. Master of a Lodge to refuse admission to visitors during the progress of a Masonic trial, or other private business.

This decision of the Grand Lodge is in accordance with well established decisions of the best writers on Masonic Jurisprudence, but apparently not very well understood by a large proportion of our Brethren. The *right to visit*, in our opinion, is a misnomer, and should never be used. It is simply a *privilege*, that may be withdrawn at the will and pleasure of a particular Lodge. Courtesy, however, demands the admission of visitors at all times when not engaged in private business, or business of a local character, when the presence of visitors would become embarrassing to the Lodge.

ELECTED COHENS.

THE rite of Elected Cohens, or Priests, was a French invention of one Martinez Paschalis, who introduced it into the Lodges of Marseilles, Toulouse, Bourdeaux, and Paris, the latter about 1767. It was divided into two classes, and consisted of nine degrees, arranged thus:—1. Apprentice. 2. Fellow Craft. 3. Master. 4. Grand Elect. 5. Apprentice Cohen. 6. Fellow Craft Cohen. 7. Master Cohen. 8. Grand Architect. 9. Knight Commander. Many of the French authors of the eighteenth century were among the Elected Cohens.

LODGES UNDER DISPENSATION.

AN interesting case in jurisprudence came up recently in the Grand Lodge of Iowa. The Committee on Dispensations reported, that a Lodge, whose records had been submitted for their examination, had permitted its Master to demit,—that is, to resign his office, and throw up his connection with the Lodge—while charges were pending against the Senior Warden; and that the Lodge then proceeded to try and suspend the Senior Warden, the Junior occupying the chair. The committee decided the proceeding to be irregular for the following reasons:—

First. We think that such Lodge has not the power to dimit its Master.

Second. The Senior Warden in the absence of the Worshipful Master, being, ex-officio, the Worshipful Master, could not be legally arraigned by his Lodge.

Third. The officers of a Lodge under dispensation, being creatures of the Grand Master or Grand Lodge, cannot, in our opinion, be dealt with by such Lodge; consequently, the action of said Lodge in the suspension of the Senior Warden is null and void.

The Lodge most clearly had no control over its Master, and could not accept or act upon his resignation. He received his appointment, not from the Lodge, but from the Grand Master, to whom, and with whose consent, alone, he could resign it. The Senior Warden could not have been tried by the Lodge, even though the Master had not demitted. The complaint should have been preferred to the Grand Master, from whom he received his appointment, and who alone could remove him. The committee, we think, are correct in the result to which they have arrived, that the officers of a Lodge under Dispensation, "being creatures of the Grand Master or Grand Lodge, cannot be dealt with by such Lodge."

WHAT MASONRY REQUIRES.

Masonry requires from its very tenure, that its subjects be not only obedient to the moral law, but also sincere believers in the existence of the true and living God. No good Mason can be a "stupid atheist or an irreligious libertine." The silver chain of Brotherly Love binds the whole Craft—a chain whose links should not become worn or broken by time, but which every wave of adversity should but strengthen. A Mason's heart should never be permitted to become careless or indifferent to the wants of suffering humanity; but far down within its inmost recesses there should spring a fountain, pure and bright, plenteous and free, for every Brother afflicted by Adversity's cruel fires. A Mason should be ever clad in the bright armor of Truth. Hypocrisy and deceit, Masonry rejects from its fold. Sincerity and Plain-dealing guard well the threshold. His body should be kept free from all intemperance, in order that his mind be clear to comprehend its beautiful truths, and that he may more perfectly understand his duty. Masonry requires of its votaries not only that they *know*, but that they *do* their duty. Drones should not be permitted to disturb the workers in the Hive. A Mason should bear upon his escutcheon, bright and untarnished, the motto of Justice—rendering to every man his just due, whatever be his position. Fortitude should encompass him all around, enabling him to endure with patience every affliction with which he may be visited.

MASONIC CHARLATANISM.

THAT they are advised and believe that a practice, among those claiming to be Masons, prevails in various parts of our jurisdiction, to a greater or less extent, of in the newspapers flaming advertisements, accompanied with Masonic emblems and writing devices, the object of which is to bring themselves into notice—through this means seek an endorsement of themselves before the public, and induce a sale of their goods, wares, and merchandise. Such a practice your committee cannot but regard as grossly unmasonic, and deserving of the severest reprehension. Our highly instructive and expressive emblems should never be thus prostituted to the unhallowed purposes of gain and filthy lucre, and no Mason, certainly, who rightly understands and properly appreciates their true objects and teachings, will ever be guilty of so dishonorable and degrading a custom. The just and upright Mason, your committee are fully persuaded, needs no such far-fetched testimonials to give him notoriety—to recommend him as a man, or to advertise his trade, business, or profession. He relies not on so fictitious a capital for his success in his calling, but deems it his peculiar privilege, as a Mason, to establish himself in his various relations in life, in the confidence and esteem of his fellow-men, not by virtue of his being a member of our ancient and honorable institution, but by exemplifying, in his daily life, the principles and teachings of Masonry, so that all men may see and understand that he is a man of truth, honesty and fair-dealing.—*G. L. of Ohio.*

PROFANITY.

THERE is one vice, the practice of which, by members of our Order, brings more dishonor and just censure upon us than any other—and that is Profanity. This disgusting habit is too shamefully prevaling among men calling themselves Masons—calling themselves Masons, I say—for no man who is addicted to this sin, and who habitually practices it, is a Mason in his heart. The profane swearer has never properly felt and appreciated the force of the obligations resting upon him; nor has he ever had his soul illumined by the pure light that emanates from Masonry; for if he had, he would forsake his evil ways. How terrible it is to hear oaths and imprecations from one who professes to put his trust in that God who has said, "I will not hold him guiltless that taketh my name in vain"—and who has declared that he takes the holy Bible to be the rule and guide of his faith and practice—who has been solemnly instructed never to speak the name of the Deity but with that reverence due from a creature to his Creator—and who has been taught that before Him we should all bow with reverence, worship, and adoration! How shocking it is to hear such an one profane that great, mighty and terrible name—that name above all other names—the name of Him who is King of Kings and Lord of Lords—from whom, and by whom, all things exist, and to whom all things are in subjection; and before whose awful majesty, kingdoms, and principalities and powers sink into utter insignificance. How dreadful it is to hear that name flippantly and irreverently spoken—and to hear oaths flowing from the lips of those who profess to trust in God, that make the hearers shudder!

Think of this matter, Brethren—think seriously of it; and if any of you are guilty of this sinful habit, think what an indignity you are offering to the Supreme Ruler of Heaven and Earth—think what a wrong you are committing to yourselves—think what an incalculable injury you are inflicting upon that Institution which professes to make its followers good men, moral man, and pure men.

CHARITY.

CHARITY, that "perfection of every virtue" which covers a multitude of sins, is a virtue that we are called upon to practice toward all mankind, and more particularly to our Brethren; and it should be the peculiar characteristic of every Mason. This is the most noble and exalted virtue which can grace a man, for our selfish interests gain nothing by the exercise of it, except that satisfaction which always results from the performance of good deeds. One of our charges expressly declares that universal benevolence we are always to inculcate; and "to do good and communicate," is a command which all Masons should obey. Charity is the round of the Masonic ladder that is nearest to Heaven, and we are no true Masons if we fail to be charitable and benevolent. An uncharitable Mason is a monstrosity. We are bound by the most sacred sense of duty to relieve suffering humanity, in all the various forms in which it may be presented to our notice. If your Brother is needy, let your hearts and purses be opened to him; contribute to his wants as liberally as his circumstances may require and your ability will admit. Let your assistance be given freely and unhesitatingly, for "*bis dat qui cito dat*;"* and always let your contributions be made quietly and unostentatiously, so that the recipient shall feel no sense of humiliation, nor your pride be puffed up thereby.

Charity consisteth not so much in the amount given, as in the motives which prompt the giving and the freedom with which we make the bestowal. The widow's mite was more acceptable than the rich man's offering, for he gave from his store what he could spare without inconvenience, while she gave her all, knowing that whoso giveth to the poor lendeth to the Lord.

Charity is shown, not only in contributing pecuniary relief, but also in the many acts of kindness and gentle sympathy, which a generous heart is always prompted to perform towards the wretched and unfortunate of every grade and condition.

"A man may tak a neebor's part,
Yet hae na cash to spare him."

NON-AFFILIATED MASONS.

The practice of non-affiliation has become so intimately interwoven with the system of Masonry in this country, we do not see how it is easily to be changed. We do not advocate a forced membership in our Lodges, and therefore oppose all legislation that looks to a compulsory payment of dues. Yet we agree with the old charges that every Mason ought to belong to some Lodge, and think that while a non-affiliated Mason may possess a claim to the general aid and assistance of individual Masons, he cannot claim *as a right* a participation in funds in which he has had no agency in gathering together. We are therefore willing to leave the whole matter to the consideration of Lodges, to be acted upon as the cases are presented, and under circumstances of which they are the best judges. This principle has been asserted by the Grand Lodge of Tennessee.—*Report of Ten. Com. on Cor.*

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* He gives twice who gives quickly.

CALEB BUTLER LODGE.

THIS new Lodge which has been working the past year under Dispensation at South Groton, by the name of Excelsior Lodge, was constituted and its officers were installed on the evening of the 26th ult. The ceremonies of Constitution and Consecration were performed by the Dep. Grand Master, Dr. J. V. C. Smith, and the installation by R. W. Bro. Wm. D. Coolidge, J. G. Warden, to the great acceptance of the Brethren present. The following are the officers for the current year:—

O. N. Wing, W. M.; B. F. Taft, S. W.; A. Dicke, J. W.; A. Fenner, Treas.; W. F. Goulding, Sec.; J. N. Roberts, S. D.; G. H. Champney, J. D.; Leander Ring, Marshal; J. Q. A. McCollister, Chaplain, Danl. Ring, S. S.; John Gleason, J. S.; H. P. Nichols, Tyler.

At the conclusion of the ceremonies the Brethren sat down to an elegant and excellent supper, provided at the new hotel in the village. There an hour was spent in a very agreeable manner.

The Lodge has a convenient hall and the prospect before it most encouraging. Its officers are competent and zealous, and the members interested in its success.

WHAT MASONRY IS.

LET us approach this edifice of Freemasonry, and view its beautiful proportions. We find it to be a glorious Temple, dedicated to the living God and devoted to his service. Its corner-stone is Morality, and its turrets are crowned with Virtue. It is founded in divine Wisdom, supported by invincible Strength, and adorned with ineffable Beauty. The warders at its gates, vigilantly guarding it against intruders, are Temperance, Fortitude, Prudence and Justice. The pillars that uphold it are crowned with symbols of Peace, Unity and Plenty. Its inmates labor in the service of their Master, with Freedom, Fervency and Zeal; and they are rewarded by receiving as a recompense for their labors, the corn of nourishment, the wine of refreshment, and the oil of joy. They are so governed by the Plumb, that they walk uprightly in their several stations of life—all of their words are squared by the Square of Virtue—and they ever bear in remembrance that they are travelling upon the Level of Time, to that future world, where the unfaithful shall receive just punishment, and where those that have been faithful to the end, shall receive an exceeding great reward. In their intercourse with each other, they are actuated by the noble principles of Brotherly Love, Relief and Truth—by which they are taught to love their neighbors as themselves, and to deal with all men as they would wish to be dealt with—to relieve the wants of the needy and unfortunate—and to be good and true to all. They are cheered and supported in their labors by that Faith in God which can sustain the sinking soul in the darkest hours of affliction and despair—by that hope in immortality which fills the soul with beatific visions of future joys, and which acts as an incentive to a constant and faithful performance of duty—and by that Charity toward all mankind which prompt them to perform deeds of love and kindness, which bless both them that give and them that receive. Such is true Masonry, and such are true Masons. Brethren, are we worthy of a place among such? —*Corson's Address.*

PILGRIM LODGE.

THIS Lodge is located at South Harwich, or Harwich Port, on Cape Cod, and having worked one year under Dispensation, was duly constituted under a charter on the 20th ultimo. The ceremonies of dedicating the hall and consecrating the Lodge, were performed by the Grand Master, assisted by Dr. J. V. C. Smith, D. G. M.; W. D. Coolidge, J. G. W.; J. P. Pattee as J. G. W.; W. W. Wheildon as G. Treas.; C. W. Moore, G. Secy.; P. C. Jones, G. Marshal; Rev. R. S. Pope as G. Chaplain; E. F. Gay, G. Tyler. The installation services were performed by Bro. Coolidge, in his usual impressive and acceptable manner. At the conclusion of which a very pertinent and acceptable address was delivered by the Grand Master, in the presence of the members of the Lodge and their ladies. The Brethren and guests then partook of an entertainment provided by the Lodge for the occasion.

The officers are—Rev. F. Hebard, W. M.; Warren Freeman and Erastus Chase, Warden; B. G. Phillips, Treas.; D. S. Steele, Secretary; N. D. Kelley and C. Jenkins, Deacons.

REINSTATEMENTS.

THE following regulations for the government of applications for reinstatements of Brethren who have been or may be suspended or expelled by Lodges under its jurisdiction, were adopted by the Grand Lodge of Virginia at its last annual communication:—

1. *Resolved*, That no reinstatement of a suspended or expelled Mason shall hereafter be made by any Lodge under the jurisdiction of this Grand Lodge, unless the following regulations be strictly complied with:

1st. Any suspended or expelled Mason who may desire to be reinstated to the benefits and privileges of Freemasonry, shall make application by petition in writing to the Lodge who suspended or expelled him, praying for such reinstatement, and setting forth the reasons which prompt him to ask this favor; which petition shall be presented to the Worshipful Master, who shall cause the same to be audibly read by the Secretary at the first stated Communication after its reception; when it shall be ordered to lie over for one month, (or until the next stated Communication, if the Lodge holds not more than one stated Communication a month.) The Worshipful Master shall then order due notice to be given to all the members of the Lodge of the application, and have them notified to attend.

2d. The Lodge being thus duly notified and assembled, shall then proceed to consider the application; when the question of granting or refusing the request shall be determined by vote or ballot, as the Lodge may see fit.

3d. In all votes or ballots on the question of reinstating a suspended or expelled Mason, every member present shall be required to vote, unless for good cause he may be excused by unanimous consent of the Lodge.

4th. If, upon taking a vote or ballot on the petition of a suspended Mason for reinstatement, a *less* number than *two-thirds* of the members present vote for the reinstatement, the petition shall be declared *rejected;* and in case of the petition of an expelled Mason, the vote for reinstatement must be *unanimous.*

5th. The action of a Lodge on the question of restoring or reinstating a suspended or expelled Mason may be the subject of appeal by any member who may think proper to do so. And in case of an appeal the reinstatement shall not take effect until the appeal is decided by the proper tribunal.

6th. Any Mason who has been, or may hereafter be, suspended for *nonpayment* of dues, may be reinstated at any stated communication of the Lodge which suspended him, upon paying the amount of his dues, and, with the consent of a majority of the members present, may be restored to membership.

2. *Resolved*, That the reinstatement of an expelled or suspended Mason does not restore such Brother to membership in the Lodge which suspended or expelled him, but only to the general rights and privileges of Masonry; and to be restored to membership, he must, after reinstatement, petition as any other non-affiliated Mason, except in cases of suspension for nonpayment of dues as above provided for.

3. *Resolved*, That the Lodge which suspends or expels a Mason is the only Lodge which can reinstate him.

ADMISSION OF MEMBERS.

A CASE of some interest touching the admission of members came before the Grand Lodge of Indiana at its last communication, the following notice of which we extract from the excellent report of the committee on correspondence in the Grand Lodge of Tennessee:—

A report of the committee on Masonic Jurisprudence gives the particulars of a case referred to their consideration. A Master Mason applied to a Lodge for membership, and was rejected by three negative votes, whereupon the W. Master declared the applicant rejected. An appeal from this decision was taken to the Grand Lodge, as the by-laws of the Lodge provide that "two-thirds of the members shall be necessary to elect." The committee say:—

Two considerations are here to be taken into account. In the first place, it is of the utmost importance that the portals of our institution should be safely guarded; and, if it is right to scrutinize closely when the candidate first applies for admission to our sacred mysteries, lest some who are unworthy of this distinguished honor should gain this favor, even so it is necessary to protect ourselves from contact with those who have gained this high privilege unworthily, or have failed to comply with the requirements of the Order. In either case the door should be vigilantly guarded.

In the second place, the right of a Brother to determine who shall be entitled to the benefit of his Lodge, and who shall be associated with him in membership, is sacred, and cannot be inquired into or questioned. A single black ball determines the fate of the candidate for initiation, and no man has a right to inquire by whom it was cast, or the reasons for such action. Do not the same rights continue to be vested in the Brother, whenever an applicant for membership appears at the door demanding admission? If, to preserve harmony in the one instance, the ballot must be unanimous, why should it not be equally requisite in the other?

The committee submitted a resoluton sustaining the decision of the W. Master, thereby deciding that one negative vote only is required to reject for membership as well as for initiation, notwithstanding the by-laws of the Lodge prescribe a different rule.

RESTORATIONS.

Your committee believe, then, the true rule to be, that suspension, as it does not destroy membership, may be removed by majority vote; otherwise one impracticable Brother, of which every Lodge has a supply, may set at defiance the will of the Lodge, and keep a Brother who has been so unfortunate as to fall under suspension, a lifetime without the privileges of Masonry, while he is required to pay full yearly dues under penalty of expulsion; but as expulsion destroys not only membership, but the very Masonic existence of the man, a unanimous vote must be had to remove it.—*G. L. of Ohio.*

BROTHERHOOD.

BY GETALD MASSEY.

There's no dearth of kindness
In this world of ours;
Only in our blindness
We gather thorns for flowers!
Onwards we are spurning—
Trampling one another,
While we are truly yearning
At the name of "Brother!"

There's no dearth of kindness,
Or love among mankind,
But in darkling loneness.
Hooded hearts are blind!
Full of kindness tingling,
Soul is shut from soul,
When they might be mingling
In one kindred whole.

There's no dearth of kindness,
Though it be unspoken,
From the heart is builded,
Rainbow smiles in token—
That there be none so lowly,
But have some angel touch;
Yet, nursing loves unholy,
We live for self too much!

As the wild Rose bloometh,
As runs the happy river,
Kindness freely floweth
In the heart, for ever.
But if men will hanker
Ever for gold dust,
Kingliest hearts will canker,
Brightest spirits rust.

There's no dearth of kindness
In this world of ours;
Only in our blindness
We gather thorns for flowers.
O, cherish God's best giving,
Falling from above!
Life were not worth living
Were it not for love.

THE RITE OF MEMPHIS.

Our cotemporary of the London Magazine briefly sketches the history of this so-called Masonic rite as follows:—

The Rite of Memphis is a modified offshot from the Rite of Misraim or Egyptian Rite, the history of the Rite of Misraim may be thus briefly given. It was established in 1805 by a few Masons, at Milan, who had been refused admission into the supreme council of the Scotch Rite, which latter had been formed, at the time and place before mentioned. In 1814 it was carried into France, and the Lodge of Are-en-ciel constituted in Paris. From France its members sought to propagate it into Belgium, Sweden, and Switzerland, but ineffectually, as it only found a few supporters in the former kingdom. In 1820 it was introduced into Ireland, and it is said, languishes there still. It consists of ninety degrees, divided into four series, and subdivided into seventeen classes. It is unrecognized by any of the Grand Lodges of Europe. The Reformed Rite of Memphis was founded upon this by two Brethren, J. A. Marconis, and E. N. Mouttett, in Paris in 1839, and Lodges under it have appeared at Marseilles and in Belgium. It lays claim to having jurisdiction over ninetyone degrees, but is considered spurious throughout the world; and is not only spurious, but a positively illegal assembly in the British dominions.

UNIVERSAL MASONIC CONGRESS.

That while they entertain feelings of the highest respect for the distinguished Brothers who are laboring for the establishment of a "Universal Masonic Congress," and hail with pleasure this manifestation of the exalted Masonic spirit that dictated the appeal to form such body, yet, believing that the Grand Lodge of Ohio is amply able to regulate its own affairs, without the intervention of any other organization, by whatever title it may be known, your committee are of opinion that the proposed assemblage is not necessary to its well-being, and that all the benefits expected to be derived from the establishment of said body can, with greater certainty, and at less cost, be secured by the Grand Lodge of Ohio without its aid.—*G. L. of Ohio.*

CALIFORNIA.

A correspondent at Sacramento writes us that the Order in that city continues in a highly flourishing condition, and that fraternal harmony and friendship prevails among the Brethren. He also sends us the annexed list of the officers of the different bodies in the city, (except the Encampments) as organized for the present year. The officers of all the bodies named were installed by the Grand Master, M. W. N. G. Curtis, in person, on the 27th December last:—

Sacramento R. A. C. No. 3.—H. H. Hartly, H. P.; Jas. L. English, K.; E. Earle S.; E. E. Eyre, C. H.; W. F. Knox, P. S.; J. A. Crocker, R. A. C.; J. H. Culver M. 3d V.; L. P. Littlefield, M. 2d V.; J. Morrill, M. 1st V.; P. Zacarias, G.

Sacramento Council of R. & S. M.—Jas. L. English, T. I. G. M.; J. A. Tutt, R.

I. G. M.; W. F. Knox, I. G. M.; J. H. Culver, G. T.; G. I. N. Morrell, G. R.; E. E. Eyre, G. C. G.; J. Morrill, G. S.

Tehema Lodge, No. 3.—A. T. Nelson, W. M.; O. C. Wheler, S. W.; T. A. Tabert, J. W.; J. H. Barton, T.; J. H. Culver, Sec.

Washington Lodge, No. 20.—E. E. Eyre, W. M.; H. Griffis, S. W.; J. Maden, J. W; D. Maddure, T.; G. I. N. Morrell, Sec.

Sacramento Lodge, No. 40.—W. F. Knox, W. M.; A. Aiken, S. W.; F. Foster, J. W.; H. Cook, T.; E. D. Hossack, Sec.

Union Lodge, No. 58.—G. Haines, W. M.; J. Morrill, S. W.; A. Eyl, J. W.; L. Korn, T.; H. B. Congdon, Sec.

INITIATION OF FREDERICK THE GREAT.

In poet Campbell's *Frederick the Great and His Times*, we find the following:

"One day, at table, the conversation turned upon Freemasons, against whom Frederick launched out with great acrimony. The Count of Lippe Buckeburgh himself a member of the fraternity, defended it with such warmth and eloquence that the prince afterwards privately intimated to the count his wish to join a society which numbered such staunch champions of truth amongst its members. The count accordingly requested some of the Brethren residing at Hamburgh and Hanover to meet at Brunswick for the purpose of the initiation. The celebrated Brother Bielfeld was of the number. When the preparations were fully made, the prince royal arrived, accompanied by Count Wartensleben, a captain in the king's regiment at Potsdam. The prince introduced him to us as a candidate, whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time he desired that he might be treated as any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly he was admitted in the customary form: and I could not sufficiently admire his fearlessness, his composure, and his address. When all was over, the prince returned to the ducal palace as well pleased with us as we were charmed with him.

Obituary.

Brother ARCHIBALD DURHAM.

It is with real sorrow we announce the death of Mr. Archibald Durham. He died in Wilcox county, near Prairie Bluff, after a brief illness, of pneumonia, on Saturday last, March 3d, 1860.

Mr. Durham had been a citizen of Alabama for about thirty years—the most of which time he resided in Dallas county. He was nearly sixty years of age.

We have known him for about twelve years, and we never knew a better man; and this is the opinion of the whole community. Quiet and unpretending in his deportment—just and correct in his judgment of men and things—kind and charitable to the unfortunate, he won not only the affection, but the respect and esteem of all who knew him. He was not only warm-hearted and liberal, but he was, in its truest sense, a respectable man, a gentleman.

Mr. Durham, we believe, was never married, and had no relations in this State, but his Brethren of the Masonic fraternity, and his numerous friends in this community, supplied the place of relatives in lamenting his death, and in performing the last sad rites to his remains.

A committee was appointed by Halo Lodge, No. 5, and dispatched to Wilcox last Saturday, immediately after the news of Mr. Durham's death reached Cahaba, by telegraph, to bring his corpse to this place for burial in our graveyard. Mr. Durham was a member of the Lodge, and held the station of Junior Warden. The committee reached home on Saturday night with the corpse, and conveyed it to the residence of John A. Lodor, Esq., the Master of the Lodge, and a warm personal friend of Mr. Durham's, where it remained until 4 o'clock the next afternoon (Monday)—the hour appointed for the funeral. In the forenoon, a lot was purchased in the graveyard by Halo Lodge, to be retained as a Masonic burial ground, and a vault prepared for our departed friend.

At the appointed time the members of Halo Lodge, and several visiting Brethren marched in procession to Mr. Lodor's residence, and from thence conveyed the remains of the deceased to its last resting place, where they were interred, after the usual services. In addition to the regular service, Mr. Lodor delivered a beautiful and appropriate eulogy at the grave, on the character of the deceased, which he so well deserved, and which met with a response from the hearts of all who were present.

The following resolutions were adopted by the Lodge:—

By the fatal mandate of the Grand Master of the Universe, we are called to the weary labors of a Lodge of Sorrow—to put on the habiliments of woe. The great reaper, death, has entered our sacred enclosure and cut down, with his unrelenting scythe, one of our fairest flowers. No voice in the South responds to the Master's inquiry, "Watchman, what is the hour?" for the watchman has fallen at his post, with his harness on, and with his face to the foe. In the high noon of his Masonic career his sun has set, and clouds and darkness have covered his horizon. Archie Durham is dead! Simple are the words, they have fallen heavily upon our hearts, and have left a void there which cannot soon be filled, and in the following resolutions—though in customary words—we desire to place upon our records the tribute of a fraternal affection and respect which survives the grave.

Whereas, it has pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased Brother Archibald Durham, Junior Warden of this Lodge, therefore

Resolved, That while we bow with submission to this afflictive dispensation of the divine will, we yet must long mourn over the loss of one whose sterling integrity and probity as a man—whose tried fidelity as a friend—whose exemplary life as a citizen, commanded the respect of all, while his unwearied zeal and diligence as a Mason—in the services of the craft, he having spared no sacrifice to promote its interests—well entitled him to be called a Brother beloved.

Resolved, That as a token of our sincere grief, the station of Junior Warden be draped in mourning during the unexpired term of the office of our late Brother, and that the members of the Lodge wear the customary badge of sorrow for thirty days.

Resolved, That the foregoing preamble and resolutions be entered upon our minutes, with black lines drawn around them, and that they be published.

A. D. Breazeale, *Sec'y.*

John A. Lodor, *W. M.*

MASONIC CHIT CHAT.

Masonic Ball at Montreal.—A brilliant Masonic Ball came off at St. Lawrence Hall, Montreal, Canada, in the middle of February last. There were between 300 and 400 persons present, and at four in the morning there were still a few who lingered to have a last polka or quadrille. The display of Masonic costumes of all grades of rank, and the beautiful dresses of the fair ladies, (who can never meet with the Brotherhood in their mystic Lodge Rooms, but are ever gallantly welcomed in the Ball Room,) made a *coup d'œil* very gay and attractive. The Encampment, the Royal Arch Chapter, St. Paul's, Elgin, Zetland, Antiquity, St. George's, and we believe some other Montreal Lodges were represented; and Brother Howard, as Master of Ceremonies, discharged his duties right pleasantly. The dances were kept up with spirit. Everybody seemed satisfied and happy, and even the more staid of the party lingered until a very late hour. The supper was served in the large Dining Room, and was one, in all respects, worthy of the excellent hosts of this famed hotel. Abundance, good taste, great variety, and good attendance, marked the supper throughout. Brother Leander Starr, a Past Provincial Grand Master, was selected to preside at this festal scene, and proposed the health of "The Queen and the Craft," and of the fair ladies present, in an appropriate speech.

The Company or Corporation of Masons.—The author of an interesting work, entitled "The present State of London," published in 1690, after noticing the twelve chief companies out of which the Lord Mayor is to be annually chosen, gives a list of the other corporations in London, giving a woodcut of the armorial bearings of each, of the Masons, he says: "The company of Masons called Freemasons were a loving Brotherhood for many ages, yet not regulated into a society till 12 Hen. 4. Their arms sable, on a chevron between three castles, argent, a pair of compasses of the first."

☞Bro. Richard Creighton is an authorized agent for this Magazine at Cleveland, Ohio.

☞We have a copy of the proceedings of the Grand Lodge of Scotland for the past year, and though they embrace many things of local interest, they contain little that would particularly interest the American reader. The Lodges and other Masonic bodies throughout Scotland seem to be in a highly prosperous and satisfactory condition. "The prosperity of the Craft," says Bro. Laurie, G. Sec., "throughout the Scottish jurisdiction, both at home and in the Colonies, as again evinced by the great increase of new members during the past year, is most encouraging to the whole Brotherhood,—while new fraternal relations with various foreign Grand Lodges are now being connected,—adding thereby materially to the stability of our peaceful and philanthropic Institution." The Brethren have been out on several occasions during the year at the laying of corner stones of public edifices in different parts of the country.

☞It is stated in the papers, but with how much truth we are unable to say, that the Lodges in Paris are getting up an address of thanks to the Emperor for his services in Italy. In view of the peculiar condition of Italy as regards Masonry and whatever else may tend to the liberalizing and enlightening the minds and improving the moral and social status of the people, this may not be particularly objectionable, but, as a general principle, the less Masonry, as such, has to do with politics, whether local or national, the better it will be for its own interest.

☞We have received the annual circular of the G. Lodge of Ireland for the current year, but find nothing in it of particular interest to the Fraternity in this country, except that it indicates a healthy condition of the Order in Ireland. The venerable Duke of Leinster still continues to preside over the Grand Lodge, assisted by John Fitzhenry Townsend, L. L. D. as Dep. G. M., the Earl of Donoughmore, as S. G. W., and Sir Edward Borough, as J. G. W. Brother L. H Deering is the Dep. G. Secretary.

☞We regret to learn that the R. W. Bro. John. W. Hunt, Grand Secretary of the Grand Lodge of Wisconsin, died at Madison, in that State, on the 12th Dec. last, aged 35 years. He was an active, intelligent Mason, and his death is a loss to the Fraternity.

THE
FREEMASONS'
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THE LODGES IN MASSACHUSETTS.

Perhaps at no former period were the Lodges, and indeed, the Order generally, in this Commonwealth, in a better, or a more healthy and prosperous condition than they are at the present time. *Harmony*, which is the great essential of success and the bond of strength, was never more distinguishable throughout the jurisdiction than now. No sound of discord is anywhere heard, and no jarring interests anywhere visible. Petty jealousies and envies, and personal likes and dislikes, and small grumblings and smaller talk, probably do and always will exist in the Lodges, as in every other form of society. This is an evil, annoying in itself, and often productive of mischief, but it is one to which no specific remedy can be applied. The minds of some persons are so constituted that they would be perfectly miserable, if deprived of the privilege of finding fault, of grumbling, of scolding, and in divers other ways making themselves and everybody else around them uncomfortable, if not positively unhappy. Such persons are to be endured as an unavoidable evil, just as we submit to and endure the thousands of other pettish annoyances of life. They will find their way into our Lodges in spite of all that can be done to the contrary, and the only relief is to be found in the hope, that time and the wholesome influences of the principles of the Institution, may work out an improvement in their favor, though it must be conceded that the realization of such a hope is too improbable to afford much encouragement. Perhaps a more satisfactory source of consolation is the fact, that our Brethren in other jurisdictions are no better off in this respect than we are! The evil is a common one—confined to no particular jurisdiction or section of country. It is not one, however, to cause any serious misgivings or apprehensions. The parties, though they may occasionally succeed in interrupting the ordinary course of business in the Lodge, are generally correctly appreciated, and have, consequently, too little weight to produce any very important results. In making up our estimate of the general condition of the Craft in any particular jurisdiction, we do not therefore take the annoyances of this class of persons into the account, for they are not of sufficient influence to affect its general prosperity, either favorably or otherwise.

There is another disturbing cause which frequently manifests itself in the Lodges, and the consequences of which are sometimes of a more serious nature. This is an unreasonable ambition for office, accompanied by a disposition, on he part of the aspirant, to undervalue the qualifications of others, while he is very sure to overrate his own, in equal ratio. Masonic offices are not to be sought after, like places of political distinction; nor is the Lodge-room any place for electioneering. The Brother most ambitious for office is usually the least qualified for it, and the least entitled to wear its honors. If a member possesses the requisite talent for office, his Brethren will find it out in due time, and will always be happy to avail themselves of his services. If on the other hand he does not possess the necessary qualifications, he ought not, and cannot, be placed in office without injury to the Lodge. And whether he does or does not possess this talent, is a question not for him to decide, but it is one which must be left, and which every modest and really competent member will insist on leaving, to the judgment of his Brethren. It is one over which he cannot with delicacy or propriety attempt to exercise any control. We lay it down as a general rule—not without its exceptions, for all general rules are subject to that limitation—but as a rule that will verify its own soundness in practice, that the member who seeks office, and resorts to the artifices of the demagogue to secure it, is the least qualified to discharge its duties with credit to himself or for the interest of the Lodge. All such attempts to obtain office should be discouraged in their incipiency, and the aspiring member given to understand that his conduct will not be approved. If the seeking of office were made a disqualification for holding it, the result would be for the benefit of the Lodge.

Still another cause of annoyance, and frequently of disaffection and dissension in the Lodges, is the *cacoethes loquendi*, or rage for speaking, with which some of the Brethren are alarmingly affected. Forgetting or disregarding the real purposes of the meeting, such members are apparently never more happy than when they can make occasion to render their Brethren wholly miserable, by compelling them to listen for half an hour or more to a speech, the only perceptible aim of which is to glorify the speaker and afford him an opportunity to "air his vocabulary" at the expense of his Brethren. The business of the Lodge is not that of a debating club, nor is the Lodge-room an arena for stump-speaking. The Brethren go there to do the business of Masonry and improve themselves in its ritual, and whoever, from an itching desire to show himself off in irrelevant and unnecessary talking, diverts them from this purpose, and interrupts the legitimate work of the Lodge, does violence to his solemn duties as a Mason and renders himself an unprofitable member,—one whom his Brethren regret to see enter the hall, and rejoice when he leaves it. They tolerate him when present—but nothing more. He commands neither their love nor respect. Discussions are sometimes necessary in the Lodge, but they should take the character of explanations, rather than of debates, and the speakers should always be sententious, clear, and to the purpose. The strength of an argument does not consist in the use of a multiplicity of words. We have seen many a good cause lost "through much talking."

That our Lodges are not, however, more severely tried in either of the above particulars than those of other jurisdictions, is to be inferred from their present excellent condition, though this is hardly an excuse for any delinquencies that may exist. The present is a time of great prosperity, and consequently of great accessions to our numbers, and it becomes the Lodges, and particularly the elder and better informed members, to see that liberties are not now allowed, nor precedents established, which may hereafter lead their less experienced Brethren into a course of practice inconsistent with the usages, and hazardous to the integrity and interests of the Order.

One of the greatest evils we have heretofore had to contend against in this jurisdiction—namely, want of uniformity in the work and practice in the Lodges—is directly referable to the interference and spurious teachings of mountebanks from other States, in the shape of Masonic lecturers, and vagrant pedlars of worthless Masonic books and other publications, pretending to teach the law and usages of the Institution. The former have been driven out from among us, never, it is hoped, to be again allowed to dishonor our Lodges by their presence or corrupt them by their teachings. The latter class are still found, to some extent, among us, spreading their peculiar doctrines in the Lodges, as they can find opportunity to impose upon the inexperience of the more recently admitted and less informed members. And this is a serious evil, because tending to produce incalculable mischief in the jurisdiction. A large proportion of the controverted cases in our Lodges, and which are almost daily submitted to the proper authorities for adjudication, are traceable to this source.

Without stopping to inquire who is right, it is enough that they do not teach the law or the usages of Masonry as they have been taught in Massachusetts for more than a century and a quarter, nor as they are now defined and taught by our own Grand Lodge. They are not, therefore, admissible as authority in our Lodges. We are satisfied with the Masonry we have—with its ritual, its laws, and its philosophy. It is such as we have inherited from our fathers—from the founders of the Order in this country—and such as we desire to transmit to our posterity. We ask for no change—no improvement,—least of all such improvement as we should be like to get by following the counsels of itinerant lecturers and opiniative exponents of Masonic practice.

The following extracts from the reports of the District Deputy Grand Masters will give our readers a correct knowledge of the general condition of the Lodges in this jurisdiction at the close of the last year:—

District No. 1.—*R. W. Wm. D. Coolidge, D. D. G. M.*— * * * I am most happy to say that prosperity and harmony prevail in the First Masonic District, and while in the community around us every subject of thought seems to be intensified, it is refreshing to witness the effect of the conservative principles of our Order on the minds of our Brethren, bringing in its train calm thought, common sense, and enlightened judgment to guide their decisions.

It is a source of gratification to bear my testimony to the prompt liberality of the Brethren in every case of deserving need, from the ample treasuries of our Lodges and the warm hearts of our Brothers; the aged have been comforted, the blind relieved, and the injunctions of "pure and undefiled religion" have been carried out.

The effect of the late vote whereby the fees to the Grand Lodge were reduced, will show a great falling off in its revenues, the return of this important District being only four hundred and seventyone dollars ($471), but the Brethren of this District will be among the first to correct this position, if it be found that the happiness or usefulness of the Grand Lodge is abridged thereby.

The Lodges in this District are in the enjoyment of ample and commodious Lodge rooms—the one now near completion in Brighton is another evidence of the liberality of the Brethren, and the love they bear to this ancient and honored institution; and the Lodges in the city will soon be in the enjoyment of the ample accommodations of Freemasons' Hall. Truly, "the lines have fallen to us in pleasant places, and we have a goodly heritage," a grateful trust should be the prevailing sentiment of our hearts, that we have been thus guided and blest, inciting in us greater efforts for the promotion of the honor, the usefulness and the happiness of our beloved institution, and developing in each Brother's heart and life, greater fidelity to ourselves, to humanity, and to God.

And now, Sir, in closing, let me congratulate you, on your retirement from office, on the prosperity and harmony which characterize the Lodges in this jurisdiction. It must be the source of the greatest happiness to you, that at the close of a most efficient administration, you bear with you the respect and love of all who have been officially and intimately associated with you.

District No. 2.—*R. W. Isaac P. Seavey.*— * * * The general condition of nearly all the Lodges throughout the District at the Annual visitation, gave good evidence of the progress made the past year over that of previous ones. Several which had heretofore evinced a great lack of skill, and proper discernment in the discharge of their various duties and responsibilities, have assumed a new and highly gratifying position, by which they are enabled to rightfully execute their duties consonant to the high standard of Masonic rule. Nor is it less observable in the entire District, that each Lodge has (unless a single exception be named) endeavored to preserve, with scrupulous caution, the elevated character of its members, by a close and persevering scrutiny into the merits of each new applicant.

The amount of work performed the past year, in its aggregate, is twenty per cent less, in comparison with that of several previous years. This has been, in one sense, beneficial to the Lodges, by giving the Brethren leisure, and enlarged opportunities for improvement in the lectures of the several degrees, which some of them, I am pleased to say, have not failed to appreciate with profit. This has necessarily produced a greater degree of harmony and good fellowship among the Craft, and while such a true and noble effort is kept alive, all discord will be banished from among them.

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A majority of the Lodges continue the weekly lecture meetings for instruction, which were established about two years since, and they are attended with good success. Their standard in the ritual is a close approximation to the authorized Work of the Grand Lodge.

District No. 3.—*R. W. Wm. North.*— * * * *St. Paul's Lodge, Groton.* Last year this Lodge was reported in a prosperous and growing condition. Since my last report a new Lodge has been established at Groton Junction (working under Dispensation). This may have had the effect in some measure to prevent the increase of St. Paul's Lodge—yet those remaining are mostly tried veterans in the cause and will ensure its stability, while the known skill and devotedness of their elected Master and other officers, will be a sufficient guaranty of the correctness of their work.

Corinthian Lodge, Concord. This Lodge continues in about the same state as at my last report—but little work having been done for two years past. Two have been initiated the last year.

Aurora Lodge, Fitchburg, is still in a thriving condition, and deservedly stands high among the Lodges in the district. This Lodge is moderately increasing its numbers by initiation of that class which will support the honor and reputation of the institution. Here too they have frequent meetings for lecturing and by this means keep up the standard of work for which they have long had the reputation.

Merrimac Lodge, Haverhill, continues in its steady course and maintains an honorable position among the Lodges in this section. Its membership is large and composed of many of the most prominent men in the place. Their Hall is large and elegantly furnished, it being one of the best in the State, and their order and decorum in business are worthy of example.

Pentucket Lodge, Lowell, has been regularly advancing, and the number of initiates nearly the same every year since the restoration of its charter. It has the largest membership in the district, and present appearances indicate that the number of initiates this year will equal that of past years.

St. Matthew's Lodge, Andover. Since particular mention of this Lodge has been made, a new, spacious Hall has been procured, and furnished in a neat and tasteful style, affording excellent accommodations.

Grecian Lodge, Lawrence. The prosperity of this Lodge has equaled that of any in this District. Large accessions have been made yearly, and it now stands second in point of numbers. The work has been good and justly merits approval. Sixten have been initiated the past year.

Ancient York Lodge, Lowell, still merits its high standing. Regular and constant additions are made to its numbers from the highest classes in the community. The present officers are thoroughly skilled in the work, and prompt in the discharge of their duty. One marked feature in the management of this Lodge, and worthy of imitation, is the careful selection of officers, even of the lowest rank, of such as will fill the chair with honor when in due course they may reach it.

Excelsior Lodge, Groton Junction, (working under a Dispensation) has commenced its operations under the most favorable circumstances. Located in a thriving village, with every prospect of a large and rapid increase, and having connected with it a large portion of the most estimable business men of the place, who in their own commanding position must exert a favorable influence.

District No. 4.—*R. W. Levi Rawson.*— * * * It is perhaps unnecessary for me to particularize the several Lodges, as you were informed by my former report of their then particular state—their present is about the same as then—they have rather improved in their work. Blackstone River, Montgomery and Franklin Lodges do their work and business of the Lodge well; Solomon's Temple has improved; Olive Branch is not yet perfect. All express a desire to comply with the instructions of the Grand Lodge, and the ancient customs and usages of the Order. All have been punctual in making their annual returns and paying the Grand Lodge dues, which I have forwarded to the Grand Treasurer.

District No. 5.—*R. W. Bradford L. Wales.*— * * * I regret that other positive requirements have prevented me from discharging the whole duty of the office so exactly as its importance requires. On the faithfulness of the District Deputies, depends, in my judgment, a large share of the real success of the Institution. Not how *much* work, but how *well* that work is performed, is the true and only test of its healthy condition. I have personally visited six of the eight Lodges composing the fifth District, and one by proxy, during the year, and am most happy to report, so far as the work is concerned, without exception, I have found it strictly in conformity with that approved by the Grand Lodge. The Lodges, in regard to their pecuniary matters, are in good condition. Those who have been admitted to the degrees, as far as my information extends, are worthy of the distinguished honor—" men of good report and well recommended."

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Permit me, M. W. Grand Master, before resigning my office, to congratulate you upon your brilliant administration as Grand Master of the Grand Lodge of Massachusetts. No predecessor of yours in that office has performed the amount of labor which you have. None have, or could have, done it better. None have manifested more sincerely an abiding interest in the prosperity of our ancient institution. No one has retired from that office at the end of his constitutional term, who carries with him the confidence of his Brethren in a greater degree, and no one has deserved it more, in the opinion of your friend socially and fraternally.

District No. 6.—*R. W. John A. Dana.*—It has been my pleasure during the past year to visit all the Lodges in the sixth District, and with one exception, to inspect some part of the work in each.

I have the satisfaction to report that all are in good condition, and that each has made some progress, in the right direction, during the last year; this is true of some of them in a marked degree.

The three Lodges which have been constituted during the past year in this District, have won for themselves much credit for the zeal they have manifested, and the high rank they have taken among the Lodges of this District as good working Lodges.

As the result of my observation, derived from my visits during the year, I am satisfied that all that is wanted to put our Lodges in a high position, is a more frequent recourse to the assistance of the Lecturers of the Grand Lodge.

This matter has been too much neglected by the Lodges, not from a failure on their part to appreciate the advantages to be derived from this source entirely, but in some instances I have no doubt it may be occasioned by the expense which attends the procuring of the attendance and labors of Lecturers.

To remedy in some degree this state of things I would beg leave to suggest, whether it might not be found for the good of our Lodges to make it their duty, that each Lodge appropriate some part of their receipts each year for this purpose, and that the Grand Lodge take some action in this matter. And should any of our Lodges be unable to incur the expense, that the same be met from the Treasury of the Grand Lodge.

It is but justice to you, to acknowledge that the present prosperity our Lodges are now enjoying, is in a very great degree due to the active interest you have taken in this behalf during your administration.

District No. 7.—*R. W. George H. Taber.*—Another year having expired, it again becomes my duty to report to you the state of the Lodges composing the Seventh Masonic District. And I am pleased to inform you that harmony and prosperity prevail. There have been large accessions to our numbers the past year, (120 in the seven chartered Lodges,) but if they prove good men and true, they are heartily welcome within our portals. There is still a lack of uniformity in the work, which I hope will soon be mended, for I think there should be but one standard, and that strictly complied with. There are two Lodges under Dispensation, which have commenced under favorable circumstances, and I trust they will be useful additions to our Order.

District No. 8.—*R. W. Sylvester Baxter.*— * * * I have recommended to all the Lodges to be more particular in being represented in the Grand Lodge, as many of those who are entitled to seats in the Grand Lodge, would find it beneficial to attend as often as possible ; at any rate, the Master of the Lodge should make it a point to be at the annual meeting.

I find the Lodges in my District have made great improvement since the visit of the M. W. G. Master to the Lodges; there certainly is more interest and better work. I think the Fraternity greatly indebted to him for the interest he has manifested. May he long live to enjoy the satisfaction that he has bestowed such benefits.

District No. 9.—*R. W. Daniel Reynolds.*— * * * With perhaps one exception the Lodges comprising the Ninth District are progressing in usefulness and stability, having added by numbers, intelligence and strength, far in advance of former years, which served to render my visits to them peculiarly pleasant.

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The condition of most of the Masonic Halls have been improved within the last two years, and with marked taste, which renders them peculiarly attractive. In this particular the members of Hampden Lodge, have contributed and expended a large amount, and have just completed a most praiseworthy remodeling of their Hall.

District No. 10.—*R. W. W. B. C. Pearsons.*— * * * This has been a year of uninterrupted prosperity with all the Lodges in this District, and a harmonious spirit seems to pervade all classes and degrees of the craft.

District No. 11.—*R. W Chas. B. Rogers.* * * * There have been one hundred and fortysix initiates in the ten Lodges composing this District, for the year ending September 1st, 1859, and twentyfive rejections, ten of which were in one Lodge. This seems to be a large number, about fifteen per cent, and to some minds would indicate a careful watchfulness in keeping out all unworthy applicants, and to others a careless regard for the best interests of the institution, in allowing so many to be proposed for admission who were unworthy.

I find a difference of opinion in regard to this matter, whether it were better for a member of a Lodge to refuse, upon solicitation, to propose a person whom he thinks should not be admitted, or to offer his name for consideration and rejection, thus subjecting him to an additional difficulty, should he ever attempt to gain admission in another locality ; in connection with this subject I would remark, that there appears to be so much of a desire to increase some of the Lodges in numbers, as to cause too great a leniency to be used and allowed in passing upon the qualifications of those seeking admission into our Order.

District No. 12.—*R. W. John H. Sheppard.*— * * * It would afford me much pleasure to particularize the traits of excellence in each Lodge committed to my charge, but it might, perhaps, lead to invidious distinctions. The records all were well kept and faithful, and in the returns there was not generally a large proportion of rejections—being only twentyfour in the whole. Negatives, like sharp-edged tools, require delicacy in handling ; I am of opinion they should be avoided as much as possible by the caution of each Brother who signs the recommendation of the candidate for the Degrees, for a rejection may sometimes cause a bitter enemy. Yet nothing—neither fear, favor, nor hope of reward should tempt any member of a Lodge to vote for an improper or unworthy applicant

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It is but just to say a word touching Germania Lodge which I visited twice. Their work and lectures are altogether in the German language, but the eye and ear of any experienced Brother might easily follow and trace the general accuracy which appears. With all the disadvantages of a foreign tongue, they do well. To the members of that Lodge, living far from their native home and beloved relatives, Freemasonry must be of peculiar importance in promoting pleasing intercourse and Brotherly love—and they seem to appreciate it.

THE MASONIC TRESTLE BOARD.

The first edition of this popular Text Book was published in 1848, under the sanction of the National Masonic Convention held at Baltimore in that year, since which time more than *thirty editions* have been issued, and the work is now used in every part of this country, the British Provinces, in England (largely), in Scotland, in Ireland, in the islands of the Atlantic and Pacific Oceans, and wherever else the English language is spoken, and the legitimate rites of Ancient Craft Masonry are practised. It has not simply been subjected to the most unjust and unlawful depredations on its plan, arrangement and matter, but to the abusive and scandalous falsehoods of the envious and unprincipled, who find in its conservatism and excellence of adaptation an insurmountable hindrance to the use in the Lodges of their own ill-digested and unreliable productions. It has done more to bring about and preserve uniformity of work in the various Orders of Masonry in this country, than any other text-book ever published.

The Convention by whose Order the work was originally prepared, consisted of *sixteen* members. The following Certificate is signed by *nine* of them, to which are to be added the names of the editors—making *eleven* of the sixteen. The testimony they bear to the character of the work and the fidelity with which the wishes of the Convention were carried out, is a sufficient answer to all the malicious slanders that have been circulated against it :—

RECOMMENDATION.

The undersigned, Members of the late National Masonic Convention, having examined the Trestle Board, prepared by R. W. Bros. Moore and Carnegy, recommend it to the Fraternity throughout the United States, as a Manual, singularly well adapted to the purposes for which its publication was ordered by the Convention. *They believe it to be all the Convention designed it should be,* and that its general use by the Lodges cannot fail to secure a great degree of uniformity in the Work and Lectures.

Albert Case, of South Carolina.
John H. Wheeler, of North Carolina.
Jos. Foster, of Missouri.
Thos. Clapham, of New Hampshire.
Wm. Field, of Rhode Island.
Daniel A. Piper, of Maryland.
Thos. Hayward, of Florida.
Lemuel Dwelle, of Georgia.
Edward Herndon, of Alabama.

THE SCOTTISH RITE AT LOWELL.

A CORRESPONDENT at Lowell writes, that the Brethren of the Scottish Rite in that city, devoted a considerable part of the last Fast Day, in the working of several of the degrees of Masonry as cultivated by that Order. A Council of Kt. of the East, or Sword, was opened at 9 o'clock, and after the conferring of that beautiful degree, a Council of Princes of Jerusalem was opened, and the degree worked in an admirable manner by Ill. Bro. Wm. S. Gardner 32°, assisted by Bros. Chas. A. Davis 32; Joel Spalding 32; Peter Lawson 32; and Robt. H. Butcher as M. of C. The degree of Kt. of the East was handsomely worked by Bros. Butcher and Davis; and it is gratifying to add that the work in each degree was done in full, even to the closing.

At two o'clock the Brethren sat down at dinner together, where they spent an hour in a very agreeable manner. Quite a number of Brethren were present from Boston, and all seemed to enjoy themselves.

In the afternoon, a Chapter of Rose Croix was opened, but our correspondent has neglected to inform us whether that degree was worked or not. We are happy to know, however, that all the bodies, including the Lodge of Perfection, of which Ill. Bro. Lawson is the head, are in fine working condition.

ELECTIONEERING.

THE annual report of the Grand Secretary of the Grand Lodge of Iowa, among other things, gives the history of the defalcation of the former Grand Treasurer, who, failing in business, had gone to California, and left the Grand Lodge his creditor to the amount of $800. This was a severe loss, coming as it did just at a time when the reprint of the prior proceedings was going on, and much embarrassment, delay and labor resulted from it. In relating the transaction, the Grand Secretary takes occasion to show up the beginning of it as follows:—

> "Here I cannot in justice to the craft at large, and the Grand Lodge in particular, refrain from an allusion to the scenes enacted at the last session in reference to this matter. The most unblushing schemes of electioneering were practised upon the floor of the Grand Lodge by 'outsiders,' as well as members of the Grand Lodge, which by a vote had permitted 'all affiliated Masons in good standing to visit the Grand Lodge during its session.' The G. S. Deacon was, however, directed to 'seat said visitors separate from the members of the Grand Lodge.' It is only within a few years past that this worst of political tricks, *electioneering* for office, has been introduced into our halls, and the sooner the Grand Lodge frown it down the better for her welfare; her peace and harmony depend upon its being promptly checked. Offices are created for the convenience of the Grand Lodge, and Brethren should be made for the office, not the office for the Brethren.

THE EARLY DAYS OF MASONRY IN MASSACHUSETTS.

III. *Account of the purchase and alterations of this estate, and statement of the advantages it promises to afford.*

As early as the summer of 1858, the subject of the purchase of the Winthrop House was brought to the consideration of the committee of the Grand Lodge, charged with the duty of reporting sites for a new Temple. They examined it repeatedly and thoroughly, and were favorably impressed as to the advantages it possessed as a site for that purpose. The price at which it was valued by its owners—about $140,000—being regarded by the committee as too high, they gave up the expectation of being able to purchase it. When, however, the property was advertised to be sold by auction, in February, 1859, the committee, acting in concert with the Trustees of the Temple, decided to bid for it within certain limits agreed upon. The result of the sale was its purchase for the Grand Lodge for the sum of $106,500, or a trifle more than $10 per square foot for the land, including the structure upon it.

Soon after the purchase, the Board of Directors, established by the Grand Lodge on the 9th of March, when that body accepted the Act of incorporation which was approved March 1, 1859, proceeded without delay to determine in what manner to manage it so as best to promote the interests of the purchasers. Three propositions were presented for their consideration, namely:—1. To demolish the Winthrop House, and erect in its place an elegant, substantial Masonic Temple; 2. To continue to use it exclusively for hotel purposes; and 3. To adapt it to both hotel and Masonic purposes.

To the first proposition there were grave objections. The erection of a Temple, suited to the locality and creditable to the craft, would involve an expenditure, including the first cost and loss of interest while building, of nearly a quarter of a million of dollars, without the possibility of realizing an income adequate to so large an investment. Besides, the means of the Grand Lodge were vastly disproportioned to an enterprise of so great magnitude.

The second proposition met with favor from the Directors, and measures were taken to obtain a responsible tenant. Advertisements, designed to meet the eye of hotel-keepers, were put into the newspapers without eliciting a favorable offer. The landlord who had conducted the establishment for several years, positively declined to hire it, except at a rent entirely inadequate to its cost, and the project was abandoned.

The only alternative remaining was that of adapting the building both to hotel and Masonic purposes, and the Directors at once took measures for obtaining plans and proposals for the work.

This is not the time or place to go more into the details of these proceedings. Suffice it to say, that the plans adopted, after the most careful consideration, prefigured, almost exactly, the apartments which you now see.

The Grand Master and R. G. Secretary having been appointed a Building Committee, they employed Brother Albert H. Kelsey to superintend the work, to whose assiduity, skill and experience, they feel they are largely indebted for its successful accomplishment. He was not only the builder, but, in important respects, the architect also, as essential modifications of the original plan were occasioned by his suggestions.

The house, as a hotel, was closed on the first day of May, and the workmen commenced the alterations on the first day of June; and though their labors were retarded by the wet weather which prevailed during a large portion of that month, they were prosecuted with such vigor that the work was finished within the time contemplated.

The hotel part of the structure has undergone great changes and improvements—far greater than was at first designed. It is now in complete repair throughout, and in every respect fitted for a first class public house.

The Masonic apartments occupy a flooring equal to 20,676 superficial square feet, namely :—

Four working halls,	6,184 feet.
Banquet hall,	2,516 "
Corridors and water-closets,	2,642 "
Armories,	2,610 "
Ante-rooms and offices,	6,724 "
Total,	20,676 feet.

There are three stories, or floors, each containing apartments as follows, namely :—

First Floor—Corinthian Hall, Ionic Hall, ten offices and ante-rooms, water-closets, &c.

Second Floor—Doric Hall, Grand Master's office, Recording G. Secretary's office, another large office and three ante-rooms.

Third Floor—Banquet Hall, Attic Hall, three large Armories for Encampments, and one small refectory.

CORINTHIAN HALL, or Grand Lodge room, is finished in the style of architecture its name denotes. It is 68 feet long, 37 feet 2 inches wide, and 21½ feet high, and has been decorated and furnished at the expense of the Grand Lodge.

The fresco-painting in this hall reflects great credit on the eminent artist, Bro. William Schutz, who executed it. It was designed by our R. G. Secretary, R. W. Charles W. Moore, and presents us with statues of Faith, Hope and Charity, and with the elegant picture of the Genius of Masonry, which adorns the centre of the ceiling; it places before us our emblems, arranged with taste and significance, and the several coats of arms, which we value so much for their historical associations.

The Throne, the joint production of the superintendent and fresco artist, is unique, appropriate and elegant.

The three pedestals, representing three Orders of Architecture, and placed in the East, West and South, were also designed by our R. G. Secretary. . The abaci are made from a pear tree, transplanted a century ago, from West Cambridge to Townsend, by our first Grand Master, Henry Price, when he removed his residence from the former to the latter town.

IONIC HALL is 41½ feet long, 32 feet wide and 21½ feet high. The fresco work in this hall was done by the artist already mentioned.

DORIC HALL is 45 feet long, 25½ feet wide and 11 feet 10 inches high. It affords accommodations quite equal to those provided in the original apartments of the Temple, which the institutions in Boston occupied for many years.

ATTIC HALL is 45 feet long, 24 feet wide. The ceiling takes the form of the roof. This hall will be found serviceable on many occasions.

The BANQUET HALL is 67 feet long and 36 feet wide. The ceiling of this hall has the form given to it by the roof, yet it is susceptible of being rendered a highly ornamental apartment.

The cost of this entire edifice is about $138,000, namely :—

Original cost,	$106,500 00
Repairs and alterations on hotel,	5,482 00
Constructing Masonic apartments,	26,018 00
	$138,000 00

But since the expense of furnishing the large hall has been incurred by the owners of the estate, it may be proper to place the entire cost at $140,000, and on these figures I will estimate the income.

Six per cent. interest on $140,000,		$8,400 00
Taxes,		1,100 00
Insurance on $50,000,		500 00
		$10,000 00
Rent of hotel per annum for ten years,	$6,175 00	
Rent of Masonic apartments to societies of Boston, excluding G. L.,	3,000 00	
Rent of G. Lodge for deficiency, that body reserving two offices and use of apartments for its meetings,	825 00	
		$10,000 00

The net revenue, according to the above figures, will be as follows, namely :

Rent of hotel per annum,		$6,175 00
Rent of Masonic apartments rented to Boston societies,		3,000 00
		$9,175 00
Interests to be paid on mortgage of $45,000 due October 16, 1861,	$2,700 00	
Taxes,	1,100 00	
Insurance on $50,000,	500 00	
		4,300 00
Net revenue,		$4,875 00

The sum of $4,875 will be our net annual revenue from this estate; and will of itself be sufficient to liquidate the mortgage upon it in less than ten years, when the property will be free and unincumbered. The ordinary receipts from fees, even under the late reduction, would be ample for all charitable purposes. But should the Grand Lodge perform the wise act, as I should regard it, of restoring the fees to where they have been, a sum could be annually set aside, which, at the expiration of ten years would create a fund of such magnitude as would warrant the erection of a Temple on this spot, which would be "an honor to the Craft and an ornament to the City."

I have now performed my task—with what success, you are the judges. [

have designated the apartments which the Grand Lodge of Massachusetts, and, to some extent, also, the Masonic societies in Boston, have from time to time occupied; and may safely say that at no former period have they been comparable, either in extent, convenience or elegance, to those which have now been dedicated. And while we have this occasion for rejoicing in our material prosperity, let us not forget that far greater and more exalted success is to be gained by maintaining a united and harmonious Brotherhood. Let us when associated together in these pleasant places, resolve to adhere firmly to our landmarks—to our principles; and raise higher and higher the social and moral character of our Order.

SECOND TRIAL FOR SAME OFFENCE.

In our February number we gave a report adopted by the Grand Lodge of Arkansas, involving the question whether a member could be subjected to a second trial for the same offence. The report advocated the affirmative, and as we intimated at the time, in our opinion, the correct side of the question, and we are pleased to find our intelligent Brother Mackey, in his annual report to the Grand Lodge of South Carolina, entertaining the same view of the matter, which is one of more than ordinary interest and importance. We extract from his report as follows:—

A member of one of the Subordinate Lodges had been tried for some offence, the nature of which is not stated, but which is characterized by the committee as being "too heinous to be printed in our proceedings." Upon trial he was convicted, and on the question of punishment, two-thirds having refused to vote for either expulsion or suspension, a motion was constitutionally adopted by a majority to inflict a reprimand. More than sixty days after the trial and conviction, application was made to the Master by certain members of the Lodge for a new trial on the same charges and specifications, on the ground "that new, important, and hitherto unknown testimony could be had in the case."

When the matter came up for consideration in the Lodge, the Master decided that the Lodge could proceed to a new trial, on which the question of the correctness or incorrectness of the Master's decision came before the Grand Lodge for adjudication. In other words, the question was, can a Mason, having been once tried for an offence, be tried a second time for the same offence?

The subject was referred to the Committee of Masonic Jurisprudence, which was fortunately an able body, composed of some of the most intelligent craftsmen in Alabama. The Committee was unable to agree, the majority believing that a new trial could be had, and the minority that it could not.

To come to a correct apprehension of the question before us, we must remember that it is a long-settled principle of Masonic law, that every offence which a Mason commits is an injury to the whole Fraternity, inasmuch as that the bad conduct of a single member reflects discredit on the whole Institution. This is a very old and well established principle of the Institution; and hence we find the old Gothic constitutions declaring that "a Mason should harbor no thief, or thief's retainer," and assigning as a reason, "lest the craft should come to shame." The safety of the Institution requires that no evil disposed member should be tolerated with impunity in bringing disgrace on the craft. And therefore, although the minority of the Committee referred, in defence of their position, to that well-known maxim of the common law—*nemo debet bis puniri pro uno delicto*—that is, "that no one should be twice placed in peril of punishment for the same crime;" yet the majority might with better effect have referred to that other and fundamental maxim—*salus populi suprema lex*—which may, in its application to Masonry, be well translated: "the well-being of the Order is the first great law." To this everything else must yield; and therefore, if a member, having been accused of a heinous offence, and tried, shall on his trial, for want of sufficient evidence, be acquitted, or being convicted, shall, for the same reason, be punished by an inadequate penalty—and if he shall thus be permitted to remain in the Institution with the stigma of the crime upon him, "whereby the craft comes to shame," then, if new and more sufficient evidence shall be subsequently discovered, it is just and right that a new trial be had, so that he may, on this newer evidence, receive that punishment which will vindicate the reputation of the Order. No technicalities, no plea of *autrefois acquit*, nor mere verbal exception, should be allowed for the escape of a guilty member; for so long as he lives in the Order, every man is subject to its discipline. A hundred wrongful acquittals of a bad member, who still bears with him the reproach of his evil life, can never discharge the Order from its paramount duty of protecting its own good fame and removing the delinquent members from its fold. To this great duty all private and individual rights and privileges must succumb, for *the well-being of the Order is the first great law in Masonry.*

I cannot, therefore, doubt, that under the circumstances, the Master of the Lodge, in the case here referred to, was perfectly justified by the principles of Masonic jurisprudence, in ordering a new trial.

The committee on correspondence in the Grand Lodge of Minnesota comment as follows on this subject;—

> We will only add to the above, that, in our opinion, Masonry can be easily Jefferson's-Manualed (*verb*) right to perdition. Civil law cannot reach all cases of wrong, and the limits of its exercise must be arbitarily defined. It i sa fine and wise maxim that "that government is best which governs least." Such a maxim is not good, however, of moral law, which is the law of Masonry. A man who is tried for murder may be acquitted for want of sufficient evidence. That evidence once judicially passed upon, however, and the power of the civil law is completely exhausted. The confession of the party and the testimony of an army of eye-witnesses of the guilt cannot revive it. But the moral law gives a new trial; and although the life and physical liberty of the criminal may be inviolate, yet the verdict which is recorded upon every heart, makes that criminal expiate his crime by being forever an outcast from the social world, like the branded Cain of old.
>
> Now suppose that a murderer had been tried in a Masonic Lodge. He was acquitted. It afterwards became apparent that beyond possibility of a doubt he was really guilty. Is his bloodstained soul to find rest and fellowship, and his bloodstained hand to be clapsed in friendly companionship, in a place dedicated to Him, who said, "Thou shalt not kill," merely because a second trial may not be had? It is for offences against moral law, not civil law, that Masonry has its discipline.

Its power to punish is only a moral power. The report of the minority says, "the very first principle of justice as well as true liberty, so far as it is applicable to the administration of criminal law, whether in State, church, or elsewhere, is that that there must be a determinate period when prosecution shall finally cease." We believe that the plea of "former acquittal," should never be valid in a Masonic Lodge.

LETTER FROM THE CROWN PRINCE OF SWEDEN.

The following letter from their Royal Highnesses the Crown Prince and Prince August, announcing the decease of His Majesty Oscar I, King of Sweden and Norway, one of the Honorary Members of the Grand Lodge of Scotland, was received by the Grand Secretary of that Body on 24th August, 1859, and is given in the printed proceedings, just received. It will be read with interest by our American readers:—

[Translation.]

We, the Undersigned, very enlightened Masons, Free and Accepted, Commanders of the Red Cross, Members of the Sanhedrim, and Supreme Council of the 9th Province of Freemasonry,

to

The Most Venerable and Well-beloved Brethren, Freemasons of the Grand Lodge of Scotland, in Edinburgh.

With the triple Salutation of Peace, Concord, and Friendship!!!

We come, most honored Grand Master and well-beloved Brethren, to announce to you that the most respected and wise Vicar of Solomon, the Grand Master of the 9th Freemasonic Province, has left behind his earthly works, and abandoned the direction of ours, the Triune Grand Architect of the Universe having found it good to recal to Himself, the 8th day of the present month of July, our most powerful Lord and Master OSCAR the 1st, King of Sweden, of Norway, and the Goths and Vandals.

The death of our much-beloved King and Grand Master has, throughout all the United Kingdoms, caused the most sincere mourning and the most profound grief. Before even receiving the double Crown of Sweden and Norway, the Noble Prince sought constantly to spread and propagate as a citizen the thoughts and opinions with which he was himself animated. Here are the words which he inscribed in a Work issued from his august hand: "The works of peace, though less brilliant than those of war, have borne a rich crop not only on account of the progress of the sciences and the development of industry, but in causing to arise a greater respect for the moral standing of the individual, in provoking more tender and more apparent care in the education and well-being of the people. These superior ideas of humanity and human Societies, these noble efforts to realize virtually those wise truths of Christianity, are amongst the beautiful signs of the times." These high thoughts became associated with himself; that exquisite comprehension of the tendency of the present times directed each of his measures; and his reign, wholly a reign of Peace, produced in abundance its blessed fruits. Under the wise government of the deceased Monarch our country has beheld the condition of its penal laws and prisons much ameliorated; primary instruction everywhere developed; notable progress made in industry and the general well-being, and in all the branches of public life,—wherever are interested the moral standard and rights of man, and the good which flow from them.

If, before the open tomb of our Grand Master, we come even as Freemasons to recall the remembrance of his Royal virtues, it is because our limited society finds itself in the middle of mankind a circle of activity, in the practice of those simple and sublime doctrines which it seeks to maintain; it is because we hail with joy the qualities of a Freemason in him who sought on his part to "realize virtually the eternal truths of Christianity."

Our Fraternal duty, besides, is to communicate to you that the appeal and prayer presented in the name of the 9th Province, by us, the Members of his Supreme Council, that the charge of the most wise Vicar of Solomon, Grand Master of our Masonic Province, left vacant by the deceased King, has been graciously accepted by the King regnant of the United Kingdoms, His Majesty CHARLES XV., who was charged for a long time by his august Father with the direction of the Province, and the protection and encouragement of the works of the Order, causing to arise in all hearts the most sincere love and devoted fidelity.

Submitting ourselves to the wise decrees of Providence, let us look forward to the future with lively hope, and may the Almighty bless our works in the service of goodness and truth; also, may it be permitted for us to add, with the joyous expectation that we shall always count upon your participation, your love, and your fraternal devotedness.

May God continue to grant you His powerful protection, as well as give to your works peace, success, and blessing!!!

Stockholm, 30th July, 1859.

(Signed)

OSCAR F. AUGUST.

&c. &c. &c.

Joseph Francis Oscar I., King of Sweden, Norway, &c., was born on the 4th July, 1799, and was the only son of the celebrated Marshal Bernadotte, who, having been elected Prince of Sweden, placed young Oscar, then but nine years of age, in the school of the Imperial Lyceum. Subsequently his education was entrusted to Atterborn, the Swedish poet. About 1818 he entered the University Upsal. After leaving the University he formed the acquaintance of Josephine Maximilienne Eugene, daughter of the Duke of Leuchtenburg, in Bavaria, whom he married in 1825. In 1828 he was named Viceroy of Sweden, and in 1834, in consequence of the illness of his father, he was named regent of the kingdom. In 1844, on the death of his father, he ascended the throne, and was crowned king on the 28th of September of that year, at Stockholm.

In appearance he was prepossessing, in manners courteous and affable. By the Brethren in Sweden he was highly esteemed, and his own estimation of Freemasonry may be gathered from his letter of thanks which he wrote to this Grand Lodge in 1851, on being elected its first Honorary Member (*vide* Grand Lodge Reporter, No. 5, p. 85.)

Throughout the troublous times of 1848 the kingdom of Oscar was quiet and unscathed,—enthroned in the hearts of his faithful people the waves of popular excitement found on the shores of Sweden and Norway a rampart against which all their beating was in vain.

THE ORIGIN OF FREEMASONRY

Is indeed involved in obscurity, from which there is no escape. We know it must have existed many centuries ago, and we believe it was the sanctuary in which reposed in safety every right principle of morality and virtue, and every truth which points out the nobility of man; in short, that within its sacred chambers there reposed, during many centuries of darkness, the germs of that civilization which now so distinguishes this country and the most enlightened nations of Europe from the rest of the world. The great principles of our institution have ever remained the same, and in regard to them there is a remarkable degree of unanimity. This is because these principles have ever been inculcated at each initiation. We will suppose, in the first place, that they were communicated to every Apprentice taken into those Bunds or Lodges of Freemasons, which were the authors of so many works of art during the middle ages, as the rule of their life and conduct towards their fellows and the world.

It is safe, we think, to presume that all the governmental rules and regulations of the society grew up—were fashioned, as the necessities of these associations required. Hence it is that there exists such an exact similarity in every land in the moral teachings of the Order, being based, as they are, upon the immutable principles of right and wrong. The near approximation, however, in the forms of government can be accounted for, under all the circumstances through which the institution has passed, only by regarding the force of the grand principles so often inculcated in the moral teachings of the Order, of the dignity of labor, the supremacy of moral worth over all adventitious circumstances, and the common Brotherhood and common destiny of the human race—the carrying out of these principles necessitating a similar form of government.

What these teachings were in the earlier ages of our existence, as an Order, we only know from the intrinsic evidence of our secret ceremonies as unfolded in the various emblems and symbols of our Order. In only a few instances have we on record the rules—a few general ones—and regulations of Freemasons. These, where they have been authenticated, as collected from the ancient charges and regulations, are, by universal consent, taken and deemed landmarks of the Order, as much as a belief in God is a landmark, and in which no change can take place without destroying the universality of the institution. The most noted of these are the "old charges," as collected and published by the Grand Lodge of England, in 1723, and which are contained in what has been called "the first Masonic book ever published." These "CHARGES," which we regard as landmarks, contain the principles of our Order as above enunciated, and though there may exist manuscripts of an older date, they enunciate the same doctrines, and even if authentic, but add to the authority of the "old charges" of 1723, and confirm them as the chief authority, beyond which it is not safe to go. The compilers of these had undoubtedly before them all the documents we have recently found of an older date, and many more quite as authentic. These more ancient ones are therefore valuable only as relics of the past and as confirming, by their similarity, the correctness and reliability of the latter.—*Rep. on Cor. G. L. La.*

FREEMASONS AND DRUIDS.[*]

In giving this head to the few remarks which follow, we beg to assure our readers that we are not going to inflict upon them a long dissertation upon some fancied resemblance between the rites of the ancient hierarchy of Britain and those of the Order to which we belong—we know but little of the former, and what little we know is totally opposed to the principles and precepts of Freemasonry. Nor is it our intention at present to devote a chapter to consider the lucubrations of some crotchetty antiquarian who may spin out an infinite deal of nothings upon the text of the word "Mason," *quasi* "Mays ons," &c., which have been repeated *ad nauseam* in the columns of this and other Masonic journals. We are equally innocent of any design upon our reader's patience in the shape of a disquisition upon Stonehenge or the Round Towers of Ireland, and the fancied traces of the hand of ancient craftsmen in those remarkable relics of the past. All this we leave to more competent pens and to a more convenient season; be it ours to consider at the present time, instead of the venerable truths of antiquity, the absurdities of modern ignorance and misconceptions; to glance at the folly of our cotemporaries instead of the wisdom of our ancestors; and to endeavour to preserve for our antient Craft the respect and reverence which are its due from the outer world as well as from its own sons.

But (says some Masonic reader) for what object have you then chosen this remarkable title—and what connection can there be between Freemasons and Druids? Truly one of which we might have remained in ignorance until the crack of doom had not our benighted condition excited the pity of some benevolent individual who has forwarded for our edification the *Lancaster Guardian* for the 21st of last month. In that journal we find a long account of the anniversary dinner of the "Independent Order of Druids" at the Fleece Inn; there were present on this occasion some hundred and twenty members and their wives, who were countenanced by the presence of some of the Town Council and other local notabilities. Amongst other personages conspicuous in the proceedings was one Mr. Howe, who appears to have been the favorite orator of the day, and who imparted to his edified hearers some information which if not remarkable for accuracy may at least claim the credit of novelty. To use his own words:—

"The toast which had been entrusted to him might be said to be the most important toast of the evening; it was that of 'The Order of Druids.' He did not happen to belong to this ancient and noble Order, but he did happen to be a Freemason, and authors who had written upon these Orders generally stated that Druidism was an offshoot of Freemasonry. (Cheers). In candor he was bound to say that the rules in connection with the Order of Druids presented a great improvement on those of Freemasonry. (Cheers). He viewed the establishment of Orders of this kind—benefit societies—in three especial lights—morally, socially, and politically, &c. &c."

A considerable amount of balderdash followed in this speech which we will not inflict upon our readers—there was a good deal about political rights and the usual claptrap about the claims of the working classes, which is ever found to be a safe card for a feeble speaker when he has nothing else to say. He had his reward, however, in the plaudits of his audience, who doubtless were delighted to find that (without knowing it) they had "improved upon Freemasonry."

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[*] This article is from the London Freemasons' Magazine, and is not ill-adapted to this side of the Atlantic, the "Order of Druids" not being entirely unknown among us.

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It is not surely necessary for us, in this the nineteenth century, to stand forth as champions of a system that has stood the test of ages—which has survived the persecutions of tyrants—the sneers of atheists and jesuits—the follies of injudicious commentators and expounders, and the ridicule of the rejected and disappointed. Still we cannot but perceive that there are many absurdities current among the uninitiated concerning our objects and mysteries; some consider our rites with the same mysterious awe with which they believe in ghost stories, "legends of the Harz Mountains," spirit rapping, or witchcraft, while others, more practical and prosaic, either cut the Gordian knot by the curt assertions "nothing in it"—"all humbug"—"feeding club," and so on; or they fall into the mistake of confounding Freemasonry with the charities which the Brethren of the Order so energetically support; and, from such premises, argue that the institution itself only exists and obtains every year fresh members, for the sake of the benefits ultimate or immediate to be derived from a connection with it.

Let us again inform those who care to know anything about us, that Freemasonry has no "offshoots" whatever, being in itself the summit and perfection of human wisdom; so it has been received, at least, by sages and philosophers from the earliest ages; whilst it has been reserved for our time to hear coxcombs prating of "improvements" on that glorious fabric which the greatest intellects and the most wondrous foresight have combined, under divine protection, to establish upon a basis as firm as the foundations of society and civilization. The inculcation of virtue, the improvements of our species, the advancement of learning and science, the study of the liberal arts—such are the aims of the Craft and its votaries. Charity, also, both of the active and of the passive kind, is ever exercised by the genuine Mason, who is as ready to assist the distressed as to abstain from unkindness, uncourteousness, or malicious construction of his neighbor's motives. But as the Craft of Masonry is universal, so should be its principles; and the adept in our mysteries knows no distinction of class or clime in diffusing its benefits. Thus our principles would urge us to take the same active interest in raising up a school or founding a mechanics' institute—in which the uneducated or self-educated might find the means of improvement, and glean the spoils of time from the ample page of knowledge—as in the building of a hospital for the sick and maimed, or an almshouse for the destitute and aged. The ties of Brotherhood are ever present to the Mason, and his Brother has the prior claim to a stranger; but he gives to all freely from the stores of his house, of his purse, of his intellect, and of his sympathy. If his Brother's wants are satisfied, the surplus which the Craftsman has to spare is given with the open hand and liberal spirit to the distressed fellow-creature who has no claim to the mystic tie. And if, when days of prosperity have vanished and the pinching cares of poverty surround him, the Mason shows his grief to his Brethren and they do what they can to place him again in comfort, or give him their assistance to regain his former station—shall our Brotherhood be likened to a benefit club, established with the sole and avowed intention of making to the contributor, or his representative, a full and equivalent return in the shape of money for that which he has invested in their hands—prudently, no doubt, but without any higher motive than mere self-interest, prompting him to make the most judicious investment which he can for the sake of himself and his own family?

But we do not fear such a result; those who can be deceived by such empty vaporings as we have noticed at this Lancaster meeting must be few in number and unobservant of what passes constantly before them. "By their fruits ye shall know them" is an old test, and one which we recommend to those without the pale of our society; we are content to abide the judgment. We challenge no comparison with others; we would not sound our own praises; but we distinctly repudiate all "improvements" and "offshoots" as barefaced and foolish impostures—whose evanescent character invariably proves the falsity of their pretensions. That which is the nearest to perfection of any system yet devised by the mind of man, can require no adventitious support—that which has for so many ages existed in solitary grandeur, cannot now stop to acknowledge a companion. Freemasonry in herself is sufficient for the work she has to do—that she will succeed in accomplishing it, all her sons are well convinced.

MASONRY IN TURKEY.

THE festival of St. John was celebrated by Oriental Lodge, at Pera, Turkey, on the 27th December last. Among the distinguished Brethren present at the table were Sir Henry Bulwer, the British Minister, Alah Oloo Mirza Kahn it Kheni, the Persian Secretary, and J. P. Brown, Esq., American Consul. The latter made a speech in answer to a call from Sir Henry Bulwer, from which we give the following extract:—

I feel extremely grateful for the flattering manner in which my health has been proposed, and for the evidence of the kindly feeling with which it was spoken of by his excellency Sir Henry Bulwer, and responded to by the Brethren present. I cannot too warmly express the pleasure and satisfaction which I derive from being one of the Masonic Order which has brought together to-night, representatives from so many parts of the works of the Great Architect of the Universe. If I sought for sources of recommendation for the mystic tie, to which we all have taken vows of fidelity, I certainly could find them in the varied nationalities surrounding me. Masonry has here brought together (and united in one band of fraternity) the Ottoman and the Persian; the Britton and the American; the Frenchman and the Italian; the German and the Swede. The native of the East—the land where the sun rises—meets as a Brother the native of the West, where the sun sets; and I might be allowed to say that the two poles—the two frigid zones, are here joined in one band of warm fraternity. So must it ever be where the true principles of Masonry are carried out and Masons meet together as Brothers national; so the prejudices are forgotten, and Masons meet as the children of one common parent—the Great Architect of the Universe. I have the impression that, many years ago, there was a French Lodge in Pera, or Galata, which, from causes unknown to me, has long ceased to exist. The present Oriental Lodge, warranted by the Grand Lodge of England, only dates back some three years, and yet already contains some seventy members. There is also a French Lodge in Pera, recently established, warranted by the Grand Orient of France, called the *L'Etoile du Bosphore*, represented here this evening by some worthy Brethren, and contains about fifty members; and a German Lodge is in contemplation. It is believed that the fraternity in Smyrna, numbering, I am told, several hundreds, will be favored with a warrant from the Grand Lodge of England; and beyond these I am not aware that there exists any other Masonic association in Turkey. "Freemason" is used as a word of reproach here, on account, of course, of a total ignorance amongst Mussulmen, of its real signification. I remember some years ago, when in Trebizond, having been told that the worst epithets which the people there gave to foreigners, were Protestant, Muscov, Freemason and Consolds. I believe I have named them conformably with their several degrees of iniquity, and I firmly think that the same is even now in vogue in the vocabulary of many of the inhabitants of this capital.

It would be very desirable that the real objects and principles of Freemasonry were better known in this country. Their liberality towards all those who are not pagans; their non-exclusiveness towards all sects, Christians and Mussulmen, and the fraternal good will and friendship which they inculcate, could not but impress Mahomedans with a favorable conviction. Masonry is being introduced into Persia under the very favorable auspices of H. E. Ferukh Kahn, and others of great distinction, and I regard the Lodges in this capital of the Mussulman world as a strong means of allaying those religious prejudices which so unfortunately separate the East from the West, and as a means of spreading that Masonic light of love and good will among them which shone forth equally from the East. In common with several others of the Brethren present, I have indulged in the impression that Masonry existed amongst the Mussulmen, especially in Constantinople, and have made diligent research for some trace of it, but, I regret to add, without any success. I even have heard that there were Lodges in Stamboul, Scutari, Salonica, and Adrianople, and that even the Grand Lodge existed in Seant; in the Lake of Siberia, where it had been taken during some of the disasters which befell the holy city of David, and the destruction of the temple of Solomon. There are, it is true, a few Masons amongst the *employees* of the Ottoman government; some of them high in rank; but they have all become such in Europe.

If I am not detaining you to long, I would add that I have been led to make a particular study of the principles of some of the various Dervish sects existing in the East, in the hope of finding an affinity to Freemasonry. These differ but little from each other, except in the forms of their worship; and I have not found any trace whatever of that benevolence and charity to others which characterizes and ornaments our fraternal Order. I believe, from all I have learned, that all the Dervish sects are strictly Mussulmen, with no other object in view than the observance of some particular form of worship, under the direction of a *Sheick*, or Master; and that their principles are in all cases Islam, either *cheyee* or *sunnee* (mostly the former), and that as I have just said, benevolence to others forms no part of their creed. One, perhaps the purest of their sect, is the *Hamsavees*, named from its founder; and, if their principles are not of a benevolent and charitable character, they certainly teach a pure, correct, and upright conduct, which will command the respect of any Masonic body.

RIGHT OF INSTRUCTION.

It is easy, also, after this to properly define the rights, duties, etc., of Lodges' the members of Lodges, and their representatives in Grand Lodges. Each Lodge undoubtedly possesses the right of expressing its opinion on any Masonic subject, and so far as such opinion goes, of instructing its representatives in the Grand Lodge. Should any Lodge, however, vote an instruction on every question to its delegate, and that delegate be bound to vote as instructed, there would be no further use for representatives in the Grand Lodge. A Grand Secretary to receive and record these votes, and a Grand Master to execute them when voted by a majority, is all that would be necessary. The exercise of the power of instruction also supposes that each Lodge is sufficiently wise in and of itself, and that its representatives can receive no light from communion with their Brethren from other communities or Lodges. Such a supposition is arrogant and absurd, and yet it forms the basis, not only of the argument for the right of instruction, but is also the principle reason urged against the formation of a General Grand Body. It is the bane of all deliberative assemblies, and destructive of all enlightened legislation and all true progress in government. It presupposes the possession of that wisdom which can neither need nor receive enlightenment, and often places the party instructed in the awkward predicament of voting for what he knows to be an absurdity, perhaps worse, or of dodging the question—not voting at all.—*La. Rec. Com.*

GRAND LODGE OF HAMBURGH AND THE NEGRO LODGES.

We noticed some months since in the pages of this Magazine, the efforts making by the Grand Lodge of Hamburgh to induce the Grand Lodges of Europe to consider the propriety of recognizing the negro Lodges, both Grand and Subordinate, which exist in this country, without authority. The subject has recently received the attention of the Grand Lodge of New York and elicited from the committee of correspondence of that body, a report from which we make the following extract:—

The great object of Masonry is to cultivate peace, harmony and fraternity among the families of mankind; it fosters none of the malignant passions which divide and destroy society; it has none of the attributes of war, and desires not the aid of and cannot employ any of its agencies to enforce its decrees. Its great mission is *peace*, its chief implement of warfare is *love*, and its influence among the families of men is to draw them together, and make them one Brotherhood. It looks for its maintenance, and the enforcement of its laws and decrees, to the obligations which its votaries have assumed, and the high moral tone which its ritual inculcates. Its genial and fraternizing influences extend to the remotest boundaries of civilization. All continents, all civilized nations, and even the islands of the sea, are peopled with its votaries. Like the extended possessions of a colossal empire, the great luminary of day does not cease to shine upon its altars. It forms a golden arch which encircles human society, and its keystone is composed of the moral jewel which was repeated in the accents of Divinity, among the lessons that were taught from the Mount of Olives eighteen hundred years ago: "Whatsoever ye would that men should do unto you do ye even so to them." Any Masonic government that deliberately or voluntarily removes this keystone, in its relations with other jurisdictions, deserves the reprehensions of universal Masonry, because it thereby destroys the general harmony, and introduces confusion and disorder in place of union and concord. But this keystone has been removed, this great maxim of Masonic faith has been violated, prostrated and destroyed, in the action of the Grand Lodge of Hamburgh. It has not withdrawn or offered to withdraw the charters of its illegitimate subordinates. Though apprised of the universal sentiment which prevails among the Grand Lodges of the United States in condemnation of its acts, it persists in keeping up these Lodges in the jurisdiction of New York, in violation of our laws and in defiance of our authority. This is not all. It is, indeed, but a tithe of her offending. It is a venial, and excusable offence in comparison to a much greater which she is seeking now to perpetrate. *Because we have declared her two subordinates irregular, and suspended intercourse with her till their charters are recalled, she has invented a means of reprisal, a mode of retaliation, which for deliberate revenge has no parallel in the history of Masonry.* There are certain bodies of colored men, Africans, in the States of the American Union, at the South as well as in the North, whose members claim to have got hold of some of the secrets, and profess to practice the rites of Masonry. They have no legitimate claims, and with an individual exception, as we believe, make no pretence to legitimate descent or authority from regular G. Lodges. Many of those in the Southern States as we are informed, are slaves, all are blacks and mulattoes. They have no Masonic connection with, because they are not recognized by, the Masons in this country. They are, as stated, mostly slaves and the descendants of slaves, between whom and the whites there is an irreconcilable and irradicable repugnance to social equality. A persistent attempt to enforce this equality would be very likely to result in the destruction of Masonry in the United States, or in a war of races, ending in the extermination of the negro race. Strange and unaccountable as it appears, it seems that the Grand Lodge of Hamburgh contemplates this state of things with composure and complacency. She is disposed not only to recognize these bodies herself as regular and legitimate Lodges and Grand Lodges, but she is trying to persuade the other Grand Lodges of Europe to do the same thing. The following quotation from the proceedings of that body, of May 6th, 1858, will prove the scope of her designs, viz: "The Grand Lodge of Hamburgh will, at its next convention, make this question the topic of deliberation, relying thereby upon the support of its sister Grand Lodges, desiring them to communicate their views and intentions in respect to the recognition of the Grand Lodge of the Republic of Liberia, in Africa; but, *in particular, in respect to the Lodges and Grand Lodges of colored people, pronounced by the American Grand Lodges to be clandestine.*" In another part of the Hamburgh proceedings, they refer to "independent Lodges of colored people (negroes, mulattoes, &c.) in Massachusetts, New York, Pennsylvania, Ohio, New Jersey, Maryland, &c., which are united under Grand Lodges under the jurisdiction of a National Grand Lodge of a National Grand Lodge of America. We know little of them," says Hamburgh, "because they are declared by the North American Grand Lodges as clandestine, and all Masonic intercourse is strictly forbidden." There can be, therefore, no possible misapprehension as to *who* and *what* Hamburgh seeks to recognize as regular and legitimate Masons and Masonic bodies.

In reference to the individuals composing these bodies it is proper to say, that their social *status*, both in the Northern and Southern States of the Union, is, *ex necessitate rei*, inferior to that of the whites, and their political privileges are limited. We will not stop to argue the policy or impolicy, the justice or injustice of this state of things. We take the facts as they are, and American society as it is, and apply to them the rules of Masonic law. Among these rules, landmarks as they are called, are the following, viz.:

1. "The men made Masons must be free born, (or no bondmen,) of mature age and of good report," &c.

2. "The privilege of assembling as Masons is no longer unlimited, but shall be vested in certain Lodges, convened in certain places, and legally authorized by the warrant of the Grand Master and the consent of the Grand Lodge."

Are the persons of color in the United States, who claim to be Masons, *free born?* Slavery originally existed in nearly all the States of the American Union—in every one of them, we believe, except one. At the breaking out of the American Revolution we had a population, in all, of 2,800,000 souls, of whom 500,000, in round numbers, were slaves. These comprised nearly all the blacks then in the American Union; and since that day (1775) to the present, the emigration of Africans to this country has been exceedingly limited. Except in individual and isolated instances, since the year 1808 it has been comparatively and almost absolutely nothing, and anterior to that period their emigration hither was involuntary, compulsory and as slaves. Hence it will be perceived, that nearly all of African blood in the United States are either slaves or the descendants of slaves, and as such are ineligible to the degrees of Masonry under the Masonic landmark first above quoted; but if this landmark were ignored or disregarded, there are other obstacles equally insuperable to their recognition.

Could we persuade ourselves it were necessary to argue the question of their moral and mental disabilities, or to present their inferior social *status* in American society, as furnishing evidences of their ineligibility to Masonic privileges, equality and honors, we should arrive at the same conclusion, that nothing but a revolution—an entire disruption and overturning of American society, could induce a recognition of the right of the African race in America to Masonic equality and privileges; but we do not propose to discuss these questions. We know there are differences of opinion on this subject in other portions of the world as well as here in the United States. These differences in the political world are serious, apparently irreconcilable, and sometimes threatening to the harmony and integrity of the American Union. With the realization of this truth, no Mason in the United States has, in his capacity as a Mason or Masonic officer, ventured to discuss them, and no good Mason will discuss them. We all know that strife, discord and disunion among the American Grand Lodges would be the inevitable concomitants of such a discussion. Hamburgh is aware of this, and with the obvious design to bring on a collision, and to precipitate calamity and ruin upon the Masonic fraternity in North America, makes the proposition to the Grand Lodges and Grand Orients of Europe, which we have above copied from her proceedings, to recognize and legitimate the negro organizations in the United States as Masonic ! ! Will the Grand Lodges of the world countenance, either by affirmative action or by inaction, this diabolical purpose ! Will they suffer one of the great sisterhood of Masonic sovereignties, without rebuke or reproof, to commit an act so flagrantly violative of national comity, and so fraught with disaster to the peace and harmony of Masonry ?

DIGEST OF MASONIC LAW.

The action of Freemasons in their Grand or Subordinate Lodges, or in their individual character, is regulated and controlled :

1. By Ancient Landmarks ; or the unwritten law of Masonry ;

2. By written Constitutions, and General Regulations ; and

3. By Usages, Customs, Rules, Edicts, and Resolutions, having the force of General Regulations.

4. The Ancient Landmarks are those principles of Masonic government and polity, which are the only part of Masonic law or rule of government that may never be altered or disturbed, and such of them as are lawful to be written, are usually, but not wholly, engrafted in the written Constitutions and General Regulations.

5. Constitutions are those written compacts or laws adopted by Freemasons for the government of a Grand Lodge, and its subordinate Lodges, and their members ; including General Regulations, constitutionally adopted, that are intended to be permanent in their character.

6. General Regulations, Usages and Customs, Rules, Edicts and Resolutions, are those Masonic rules of action adopted by competent authority, for local or temporary purposes, admitting of change at convenience, and not embraced in Ancient Landmarks or Constitutions, and are frequently termed By-Laws. But when they so operate as to alter, modify, or otherwise affect the Constitutions, as defined in Section 5th, they are also styled Constitutions.

FUNDAMENTAL LAWS.

The following are enumerated as *Fundamental Laws* of the Fraternity, having, as such, been universally received and acknowledged by Masons :—

1. That belief in the Supreme Being, "the Great Architect of the Universe," who will punish vice and reward virtue, is an indispensable pre-requisite to admission to Masonry.
2. That the moral law which inculcates charity and probity, industry and sobriety, and obedience to law and civil government, is the law and guide of every Mason, and to which strict conformity is required.
3. That obedience to Masonic law and authority being voluntarily assumed, is of perpetual obligation, and can only be divested by the sanction of the Supreme government in Masonry.
4. That the rites and ceremonies (which include the *unwritten language*) of the true system of the Ancient York Rite, and which constitute a part of the body of Masonry, are immutable, and that it is not in the power of any man or body of men, to make innovations therein.

5. That contentions and law-suits between Brethren are contrary to the laws and regulations of Masonry.
6. That charity is the right of a Mason, his widow and orphans when poor and destitute, to demand, and the duty of his prosperous Brother to bestow.
7. That Masonic instruction is, like charity, a reciprocal right and duty of Masons.
8. That men made Masons must be at least twentyone years of age, freeborn, of good report, hale and sound, not deformed or dismembered, and no woman, no eunuch.
9. That no one can be made a Mason except in a lawful Lodge duly convened acting under an unreclaimed Warrant or Dispensation, and at the place therein named.
10. That the Grand Master may make Masons at sight, in person and in a lawful Lodge, and may grant a dispensation to a Lodge for the same purpose ; but in all other cases, a candidate must be proposed in open Lodge, at a stated meeting, and can only be accepted at a stated meeting following, by the scrutiny of a secret ballot, and an unanimous vote.
11. That the ballot for candidates or for membership is strictly and inviolably secret.
12. That a petition to be made a Mason, after being presented and referred, cannot be withdrawn, but must be acted upon, by report of Committee and ballot.
13. That initiation makes a man a Mason ; but he must receive the Master Mason's degree, and sign the By-Laws, before he becomes a member of the Lodge.
14. That it is the duty of every Master Mason to be a contributing member of a Lodge.
15. That a Lodge under dispensation is but a temporary and inchoate body, and is not entitled to representation in the Grand Lodge, and those who work it do not forfeit their membership thereby in any other Lodge, while it so continues.
16. That the Master and Wardens of every warranted Lodge must be chosen annually by its members, and if installed, cannot resign their offices during the term for which they were elected ; and are, of right and inalienably, representatives in, and members of the Grand Lodge.
17. That no appeal to the Lodge can be taken from the decision of the Master, or the Warden occupying the chair in his absence.
18. That every Mason must be tried by his peers ; and hence the Master cannot be tried by his Lodge.
19. That Masonic intercourse with a clandestine or expelled Mason is a breach of duty and an offence against Masonic law.
20. That a restoration to the privileges of Masonry by the Grand Lodge, does not restore to membership in a Subordinate Lodge.
21. That a Mason, who is not a member of any Lodge, is still subject to the disciplinary power of Masonry.
22. That a Grand Lodge has supreme and exclusive jurisdiction, within its territorial limits, over all matters of Ancient Craft Masonry.
23. That no appeal lies from the decision of a Grand Master in the chair, or his Depnty or Warden occupying the chair in his absence.
24. That the office of Grand Master is always elective, and should be filled annually by the Grand Lodge.
25. That a Grand Lodge, composed of its officers and of representatives, must meet at least once in each year to consult and act concerning the interests of the Fraternity in its jurisdiction.

GRAND COMMANDERY OF TENNESSEE.

THIS is a new Grand Commandery, formed by the four existing Commanderies, on the 12th Oct. last at the city of Nashville, under authority from the M. E. BENJ. B. FRENCH, Esq., "G. M. of the Knights Templar of the United States." Its principal officers are Sir Chas. A. Fuller, of Nashville, G. C.; James Penn, of Memphis, D. G. C.; Lucius J. Polk, of Ashwood, G. G.; Massalon Whitten, of Yorkville, G. C. G.; Wm. H. Whiton, of Columbia, G. Recorder. The third article of its Constitution declares, that, "the Grand Commandery derives all its powers from the Grand Encampment of Knights Templars and the Appendant Orders of the United States of America, to the constitution and regulations of which its obedience is ever due."

The first Encampment in the State was organized at Nashville in 1845, with the late Wilkins Tannehill as its Commander,—the second at Yorkville in 1847,—the third at Columbia in 1858, and the fourth at Memphis in the early part of 1859.

The new Grand Commandery is in competent and faithful hands, and has been started under favorable auspices.

MASONIC PRESENTATION.*

A VERY interesting ceremony—especially to the Masonic fraternity of Massachusetts—took place at the Winthrop House, on Tuesday evening. For nearly twentyfive years, the Masonic Temple, the property of the Grand Lodge, was held and managed by a Board of Trustees. Last year the legislature of the Commonwealth granted to that body an act of incorporation, under which, for the purpose of holding and managing its real estate, the Grand Lodge now acts. The Grand Master, associated with other officers and members of the Lodge, now constitute a Board of Directors, which of course takes the place of the late Board of Trustees. At the last meeting of the Grand Lodge, a committee was appointed to present to Dr. Winslow Lewis and Charles W. Moore, Esq., two of the Trustees, a suitable testimonial of the appreciation of the Grand Lodge of their services for many years, without compensation. The committee consisted of Hon. G. Washington Warren, Wyzeman Marshall, Esq., and H. Taber, Esq., of New Bedford. These gentlemen ordered a handsome silver service, consisting of Salver, Water Flagon and Goblets, to be made for each of the recipients: the set for Dr. Lewis was made by Messrs. Shreve, Brown & Co.; and the other for Mr. Moore, was made by Messrs. Bigelow Brothers & Kennard. They were very similar in general appearance and were each very rich and beautiful.

On Tuesday evening, the committee having invited a few members of the Grand Lodge to be present, these articles were formally presented to Dr. Lewis and Mr. Moore. The chairman, Mr. Warren, made a brief address to each gentleman, referring to their services in behalf of the Grand Lodge, and drew from each an appropriate and feeling response.

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* From the Bunker Hill Aurora.

At the conclusion of these ceremonies, the company present, by invitation of Mr. Silsby, the host of the Winthrop House, partook of an excellent supper, at which the Grand Master presided. After the removal of the cloth, Dr. Lewis introduced the Hon. Mr. Buck, of Chicago, Grand Master of the Grand Lodge of Illinois. Dr. Buck is on a visit to Boston, at this time, to examine the public institutions, as Commissioner from his State, and spoke in the highest terms of the various prisons and institutions which he had visited. Short speeches were subsequently made by Hon. C. L. Woodbury, C. W. Moore, Esq., Hon. G. Washington Warren, W. D. Coolidge, Esq., Hon. J. V. C. Smith, W. W. Wheildon, Benj. Dean, Esq., William Parkman, Esq., Wyzeman Marshall Esq., and others.

THE GRAND MASTER.*

IN view of the vastly increasing labor and responsibility devolving upon the chief executive officer, in our several Grand Lodge jurisdictions, we propose, briefly but plainly, to speak our sentiments concerning the qualifications to be sought for in our representative head.

He should be a man, as St. Paul says of him who desireth the office of a bishop, "blameless, patient, one that ruleth well his own house, not a novice, of good, report of them which are without, holding the mystery of our faith in a pure conscience."

The world is not so far wrong, although the contrary doctrine is always preached, when it judges our precepts by our practice in the selection of our rulers. A Grand Master should not only be a good man, but should be known to the world as a man above reproach. However fair may be his character, unless he is known beyond the walls of our Lodge halls, he will be unable by his acts to speak for the institution.

In our view it is as essential to consult the requirements "of them which are without" as the wants of those within.

The Grand Lodge has become a vast machine, and is becoming, nay, has already become, necessary to secure the services of those who thoroughly understand all its complex parts, to successfully manage its affairs. But to speak more plainly, he should be a dignified, courteous gentleman, to preside over our assemblies in a proper Masonic manner, and be able to decide intricate questions, expound the law, and "act well his part," in all the various public ceremonies in which a Grand Master is called upon to engage. An ignorant or unlettered man, who murders the King's English, whenever he writes or speaks, is totally unfit to be put forward to read our interesting and solemn services upon installation, dedication, funeral or other ceremonial occasions. We have seen, (we hope for the last time,) such farces acted before the public.

Masons and the world have at last been brought to acknowledge that there is a Masonic literature, and he who would be a Grand Master should have drunk deep at its fountain. He should be acquainted with her history, her antiquities, her philosophy, her constitution and her laws, and sufficiently understand her ritual to look through our ceremonies, which are only shadows, to the substance that reflects them.

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* From the Report on Foreign Correspondence made to the Grand Lodge of Iowa, June, 1857, by Theodore S. Parvin.

MASONRY IN NEW SOUTH WALES.

THE following list of Lodges will give our readers a better idea of the extent to which the Order has increased and the position it occupies in Australia than any equal number of words could possibly do :—

ENGLISH CONSTITUTION.—Lodge of Australia, No. 548, Freemasons' Hall, Sydney ; Zetland and Chapter of Australia, No. 548, Freemasons' Hall, Sydney ; Australian Lodge of Harmony, No. 814, Freemasons' Hall, Sydney ; Zetland Lodge of Australia, No. 941, Freemasons' Hall, Sydney ; Balmain Lodge, Balmain ; Sydney Samaritan Lodge, No. 843, J. Clark's Rooms, Sydney ; Cambrian Lodge, No. 942, Freemasons' Hall, Sydney ; English Lodge of Past Masters, No. 25, Freemasons' Hall, Sydney ; Lodge of Unity, No. 865, Armidale, New England ; Southern Cross Lodge, Campbelltown.

IRISH CONSTITUTION.—Australian Lodge of Fidelity, No. 267, Freemasons' Hall, Sydney ; Australian Social Lodge, No. 260, J. Clark's Rooms, Sydney ; Leinster Marine Lodge, No. 266.

SCOTCH CONSTITUTION.—Loyal St. Andrew's Lodge, No. 358, J. Clark's Rooms, Sydney ; Newton Kilwinning Lodge, No. 377, Newton-road ; Tarbolton Lodge, No. 378, Freemason's Hall, Sydney ; Lodge Woolloomooloo, W. Clark's Rooms Woolloomooloo.

"SORROW LODGE," AT WASHINGTON.

ON the evening of the 30th March, says the correspondent of the Philadelphia Inquirer,

Good people who were abroad had fears that the "Knights of the Golden Circle" had invaded the metropolis. Stalwart men were to be seen, wearing various insignia, but all armed with swords. About 8 o'clock a long procession came up the avenue, and it then leaked out that the Freemasons were performing funeral rites in honor of Gen. Quitman, who was a Sovereign Inspector-General of the thirtythird and last degree.

His comrades in the Supreme Council (of the Southern jurisdiction,) held this "Sorrow Lodge." It was was opened in the Master Mason's degree, and thus when the procession filed into the Unitarian Church, the regalia of all the various grades was seen, from the gorgeous apparel of the Knights Kadosh and Rose Croix to the plain aprons of the Blue Lodges. A finer display of the different descriptions of regalia was probably never seen by the astounded outsiders, who found themselves designated as "profaners."

A. G. Mackey, of South Carolina, was Venerable Master ; G. M. Hillyer, of Mississippi, Senior Warden ; Chancellor Scott, of Tennessee, Junior Warden ; Luke E. Barber, of Arkansas, Senior Deacon ; J. C. Pierson, of Minnesota, Junior Deacon ; Rev. Mr. Haley, Chaplain. With them in the "East" sat Vice-President Breckenridge, and about a dozen of the Thirtythird Degree.

The church was decked in black, and before the Venerable Master's chair was a coffin, on which was a General's sword, a Masonic collar, gloves and apron, the square and compasses, and a red rose. Around the coffin burned three black tapers.

The ritual was impressive, especially the part where the three lights were successively extinguished. Later in the evening they were re-lit, showing the resurrection of the body. The "grand honors" were given around the coffin by twentyseven selected Brothers, standing under the sign of the "Good Shepherd." An able oration was delivered by Albert Pike, of Arkansas.

To-day the Masonic visitors have gone to Mount Vernon, under escort of the Knights Templar of this city.

PROFICIENCY AND QUALIFICATIONS.

IF due care were taken in all our Lodges, as we rejoice to know it is in many, to have the Entered Apprentices properly taught the first degree before they are passed, and then well instructed in the second before they are raised to the third, we should not meet with so many nominal Masons, but with a much greater, number of real Brethren,—men who had learnt to rein their passions, to preserve sound minds in sound bodies, to be not only familiar with our symbols, but to read them aright.

Not only would the Brethren be gainers individually by this healthy discipline, but the Lodge would be better officered. It is painful to a true Mason to enter a Lodge where our beautiful ritual is mangled, as is sometimes the case, in a manner which might possibly pass muster amongst "Grigs," "Bucks," "Knights of the Moon," and "Antediluvian Buffaloes," but is certainly not to be tolerated amongst Masons. We would not only have each officer perfect in his part, so as to need no correction during the ceremonies, but also to be easy in his manner of working, and yet earnest withal. Let every Worshipful Master insist on all signs being given correctly in his Lodge, for if old members give them slovenly how can young members be expected to learn them aright? Infirmity of course we would bear with, whether resulting from illness or old age ; but for indolence there is no excuse in any man, especially in a Mason—for we look for him to be a man above the vulgar herd, who

> "In the catalogue do go for men ;
> As hounds, and greyhounds, mongrels, spaniels, curs,
> Shoughs, water-rugs, and demi-wolves are clep'd
> All by the name of dogs."

That many of our Lodges are conducted in a manner which the most ardent lover of the Craft could not find fault with, we freely allow ; but why should not all our Lodges be models each to the other? Even as a mere plaything, Freemasonry would be worth retaining in all its entirety ; and to the man of mind we all know it is much more. Perhaps never was there a time when so many of our Brethren studied the workings of speculative Masonry as now ; but then it must also be borne in mind that our Order was never so numerous and so popular as it is at present. One is almost tempted at times to wish for a good blast of persecution just to winnow the chaff from the corn.—*Lon. F. M. Mag.*

MASONIC CHIT CHAT.

☞The *Supreme Council 33d*, will hold its annual session the present year, in this city, on *Tuesday* the 15th instant, at 10 o'clock A. M. The Consistory will assemble at 12 o'clock.

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The Masonic Chronicle, published at New York, and edited by Bro. Wm. H. Millner, *M. D.*, P. G. M., says:—"A new Order has sprung into existence within the last few months, under the guidance of Bro. Dr. Horwitz. Dr. H. is a Mason of repute with us, as an intellectual member of the institution. The very fact that he is a devoted symbolic Mason, thoroughly acquainted both with tenets and ritual, gives assurance that he would be instrumental in no design calculated to injure ancient Craft Masonry On the contrary, the doctor's great desire is to illustrate, by all the means in his power, its hidden beauties. The rite which he has organized in New York hails from Egypt, once the nurse of art and science. It is Masonic in character, elucidating to its votaries, who must be Masons, the principles which Masonry nculcates. This 'Oriental Rite' commences the work at the 34th degree, thus interfering in no way with those already established."

[We are astonished that any Mason should recommand a new degree to the Brethren, and we sincerely hope, that no attempt will be made to introduce such humbug into England.—*Editor London Freemasons' Magazine.*

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☞We are happy to be able to state that through the energetic influence of the Grand Lodge of England, the Order in Smyrna is in a fair way to be placed on Constitutional grounds,—the irregular Lodges heretofore existing have been mostly if not entirely dissolved, and a new Lodge formed under a regular warrant from England.

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☞Mt. Horeb Lodge, Woburn, held a public festive meeting last month, at which the lady friends of the members were present. An address was delivered by Bro. C. W. Stevens, Master of the Lodge, which is well spoken of. It was a very agreeable occasion.

24TH JUNE.—The members of Mystic Lodge, Pittsfield, Ms., have voted to celebrate the approaching anniversary of St. John, by a public procession, address, dinner, &c., on Tuesday the 26th June next, the 24th falling on Sunday the present year.

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☞Philanthropic Lodge, Marblehead, celebrated its one hundreth anniversary on Monday, the 26th March last, by supper, speeches &c.

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☞At the laying of the foundation stone of the new St. Patrick's bridge, Cork, Ireland, November 10th last, the Lord Lieutenant, Earl of Carlisle, aided by the Masonic Fraternity, performed the services. The D. G. M. of the Province, George Chatterton, Esq., was habited in the splendid clothing belonging to his office, and wore also the jewels of the Philosophical College of K. H., the Rose Croix Degree, the Grand Cross of the Temple, and a beautiful ornament in blue enamel, on which were displayed the various devices connected with the symbolic degrees of Masonry. This antique gem excited much interest among the Brothers, from the fact that on the occasion of a similar ceremony which took place in the year 1778, when the stone of the former St. Patrick's bridge was laid, it was worn by the celebrated Masonic sister, the Hon. Mrs. Aldworth. On that occasion Mrs. Aldworth rode on horseback beside the Earl of Donoughmore, the Prov. G. M. of Munster, attired in full Masonic paraphernalia.

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TRUE HAPPINESS.—The true felicity of life is to be free from perturbation; to understand our duty to God and man: to enjoy the present without any serious dependence upon the future; to rest satisfied with what we have, which is abundantly sufficient, for he that is to wants nothing. The great blessings of mankind are *within* us and *within our reach*, but we shut our eyes, and, like people in the dark, we fall foul of every thing we search for without finding it. Tranquility is an equality of mind which no condition of fortune can either exalt or depress. Nothing can make it less, for it is the state of human perfection. It raises us as high as we can go, and makes every man his own supporter, whereas he that is borne up by anything else may fall.

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THE RITUAL.

THERE can be no subject of more vital importance to the welfare of our Institution than the preservation, in tact, of its RITUAL, both in its essentials and in its details; and however widely we may differ from some intelligent Brethren, we do not hesitate to declare for ourselves that this is a matter that admits of no improvement, no addition, no substraction, no modification, no change. As we of the present generation have received it so are we under the highest obligations to transmit it. It is the bond of unity, the tie by which the Fraternity are held together in one common and united Brotherhood. That it might be improved in its phraseology, in its logical arrangement, and perhaps in its philosophy, is not improbable; but such improvements, carried to the extent to which the rampant spirit of innovation would carry them, would leave very little of genuine Masonry behind. The attempt has been effectually tried in France and other of the continental nations, and the result is not such as to recommend a repetition of it in this country. The necessity of the case obliges us to recognize a thousand conceits which our Brethren of the Continent have incorporated into their ritual, but it does not therefore follow that we should either adopt them, or imitate their example by adopting others, equally inconsistent and objectionable. The work and lectures as they exist among us are substantially as they existed at the remotest period to which they are traceable, with any reliable certainty; and they are consistent with the traditions. With this fact well authenticated, it is our duty, as it manifestly is our policy, to rest satisfied, and to resist with unwavering persistence, any attempts at change or improvement, however specious the pretext may be. The Craft Masonry in this country is all derived from the highest authority and the purest source. If at the beginning of the eighteenth century there was any pure and ancient Craft Masonry in existence, it was in the possession of the Brethren of the Grand Lodge of England. This is a fact so patent to every Masonic student that we need not enlarge upon it. From that Grand Lodge, and at that particular time, was the Masonry of this country derived; and it is our boast that it has here been preserved and transmitted with truth and fidelity. That the particular phraseology now in use is in all respects that which was used by our Brethren in England a century and a half ago, is not pretended; but that it is to all intents and purposes the same—that all the changes which have taken place do not affect the sense or the substance of the matter—we have the means of knowing.

The ritual has been twice revised, by authority of the Grand Lodge of England, within the last century. The first revision was by Preston, about 1772, and the second by a committee, or perhaps more properly by Dr. Hemming, at the union of the two Grand Lodges of England in 1813. The latter revision resulted in the work and lectures as at present practiced in England. They differ in some respects from the original, being a compromise between the two parties to the union, the "ancients" and the "moderns," as they were absurdly designated. The former gave to the Craft the more popular system known as the Preston work, and which is everywhere practiced in this country, in more or less purity, at the present time. The history of its introduction here is so well and ably given by our talented Brother Tucker, the respected Grand Master of Vermont, in his address before his Grand Lodge at its last annual communication, that we take pleasure in transferring it to our pages, as follows:—

In my address of last year I endeavored to condense what little information I had about the Masonic lectures, and that attempt, has been, in general, quite favorably noticed by the craft. In one distinguished Masonic quarter, however, some parts of my address on this subject seem to have met with marked disfavor. One particular thing found fault with is, that I thought myself justified in saying that the lectures in use, received through Webb and Gleason, were the *true* lectures of Preston. I certainly did not mean to say that they were identical in *length* with those of Preston. I had already said that Webb changed the arrangement of Preston's sections, but that he had left the body of the lectures as Preston had established them. Perhaps I should have said the *substance* instead of the "*body*" of those lectures. I now state, what I supposed was well understood before by every tolerably well-informed Mason in the United States, that Webb *abridged* as well as *changed the arrangement* of the lectures of Preston.* I believe that I knew *then*, and I believe that I know *now*, that Webb learned and taught the Preston lectures *in full* as well as that he prepared and taught his own abridgment of them. I have a copy in key, both of Webb's abridgment and of Preston in full, which I have reasons wholly satisfactory to myself for believing are true transcripts of both those sets of lectures, as Gleason taught them. But my reviewer has got the "very rare" book of a certain J. Browne, published in London in 1802, called the "Master Key," containing the *whole* course of lectures in an "abstruse cypher," and *presumes* them to be the Prestonian lectures. Reviewers, it seems, tolerate "presumption" in themselves, while nothing short of demonstration is allowable with them as to others, who are required to speak from "their own knowledge." I am ready to compare my copy of the Preston lectures in *full* with J. Browne's "*Master Key*," if my reviewer understands Browne's "abstruse cypher,"—a fact about which he has not yet informed us. Again, I am criticised for saying that Gleason visited England and exemplified the Preston lectures, as he had received them from Webb, before the Grand Lodge of England, whose authorities pronounced them correct, and I am charged with taking this from "hearsay," and my critic places no "faith in it." I received that statement from the *highest* authority—from one who *knew*—and I wrote it down at the time. There are existing reasons why I do not choose to gratify my critic by naming that authority at this time, and I leave the craft to judge whether my *statement* of that fact upon undoubted authority is not worthy of as much credit as *any* Reviewer's *doubt* about it.* I do not possess anything in writing or published of Gleason's, as to his lecturing before the *Grand Lodge* of England, but that Masonry abroad did not ignore the lectures, as Gleason taught them, we have his own published letter to prove. In the 2d edition of the Masonic Trestle-board, under the date of Nov. 26th, 1843, in a letter from him to Brother Charles W. Moore, I find the following language:—

> "It was my privilege, while at Brown University, Providence, R. I., (1801—2,) to acquire a complete knowledge of the lectures in the *three* first degrees of Masonry, *directly* from our much esteemed Brother T. S. Webb, author of the Free Ma-

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*In the preface to one of the early editions of his Monitor, Brother Webb says—"Mr. Preston's distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the mode of working in America, *they are differently arranged in this work.*" And it is this difference in the arrangement of the sections, a more systematic and clearer classification of the explanations, and a lopping off of such redundancies as were neither necessary nor essential, that constitute the whole difference between the Webb and Preston lectures. The two are substantially, and, so far as they go, almost literally, one and the same thing. Webb adapted the work of Preston to the taste and genius of the Masons of this country, rendering it more convenient and practical. To say that he did not know the Preston lecture is absurd. He knew it perfectly, and so did Gleason, and others of the leading Masons of their time.—*Ed. Mag.*

* Bro. Gleason, when in Europe in 1829—30, lectured before large assemblages in England, Ireland and Scotland, not only on the Lodge degrees, but on those of the Chapter and Encampment, and received several substantial tokens of fraternal regards. The Prov. Grand Lodge of Lancaster especially manifested its appreciation of his skill as an accomplished lecturer; and he rarely failed when conversing upon the subject to express the great satisfaction he derived from the circumstance that his own work and lectures corresponded so nearly with the old, or Preston, work and lectures as then practiced in many of the provincial towns of England. The London Lodges mainly practiced the "union work" of 1813, which is an amplification of Preston's, with some unfortunate innovations and alterations.—*Editor.*

> sons' Monitor ; and, in consequence, was appointed and commissioned by the Grand Lodge of Massachusetts and Maine, Grand Lecturer, devoting the whole time to the instruction of the Lodges under the jurisdiction,—and, for many years subsequently (as Professor of Astronomy and Geography,) visiting all the different States in the Union, and (1829—30,) many parts of Europe—successfully communicating, to numerous Lodges and Associations of Brethren, these same valuable "lectures of the Craft," according to the ancient landmarks."

Here, then, we have the assertion of Gleason himself, that the lectures he received from Webb were, "in many parts of Europe," as well as in the States at home, communicated by him to "numerous Lodges and Associations of Brethren, according to the ancient landmarks," without the slightest hint or intimation of any objection being made to them abroad as not being the true lectures of the Order. This is, at least, *prima facie* evidence of their having been substantially what I claimed them to be. But if I am still told that it carries no conclusive evidence that Brother Gleason knew any thing of the *true* Preston lectures, I call that Brother upon the stand again. On the 24th day of June, 1812, "Brother Benjamin Gleason, A. M.," delivered an "Oration" at "Montreal, Lower Canada," before Saint Paul's Lodge, No. 12, and Union Lodge, No. 8, by "special request" of the former Lodge. It was published at Montreal, and a second edition of it was soon after published at Boston. I copy from this second edition the following remarks of Brother Gleason :—

> "On the subject of our Lectures, we notice with pleasure, this day, the venerable Preston of England, whose "Illustrations of Masonry" redound to the honor of the Craft, and whose *estimable system of improvements*, while with precision and certainty they define, with purity and eloquence, aggrandize, the immovable *landmarks* of our ancient Society.

Brother Gleason, then, *did*, upon his own statement, understand Preston's "estimable system of improvements," their "precision and certainty," their "purity and elegance," and their relation to our "immovable landmarks." And with these and Webb's teachings fully in his mind, was probably as good a judge as any modern critic of the relations they bore to each other. Can any reasonable man, in this state of things, believe, that if they had *conflicted* with each other he did not know it, or that, if conflicting, he would have taught *both ;* or that he could have taught either "in Europe" without objection, had they not been substantially the *same* teachings, differing only in their *length ?*

But my critic says :—"It is wrong to talk in this careless strain of the Prestonian lectures as existing in the United States, while in all probability they never did, and most certainly never will. It is time to quit writing Masonic history in this loose and random style."

It is no part of my purpose to *convince* my Reviewer that the "Prestonian lectures" exist in the United States, or to *persuade* him, that (though confessedly a strong Masonic writer,) he does not quite embody in his learning *all* the Masonry of this Western continent. His liberality might perhaps concede, that, *among* all who have long made Masonry a study, or with their *united* investigations, enough of Masonic learning *might* have been preserved to make itself respected at least against simple negation. But I do not write to *convince* or satisfy *him.* I do so that the craft may have an opportunity to understand something of their own affairs, as they exist ; to examine and investigate them as matters of fact and principle ; and that they may have no apology for "pinning their faith" upon the mere negations of any writer, whatever may be the strength of his Masonic reputation. In an account of the installation of Mount Lebanon Lodge, at Boston, on the 29th December, 1858, Brother Charles W. Moore, Editor of the *Freemason's Monthly Magazine*, has the following remarks :—"Among the Past Masters of this Lodge we notice the name of the late Benjamin Gleason, Esq., who was the associate and co-laborer of the late Thomas Smith Webb, in introducing into the Lodges of New England, and subsequently into other sections of the country, what is known as the Prestonian system of work and lectures. The labor of promulgating the work mainly devolved on Brother Gleason, and it is not too much to say, that as an accurate, consistent and intelligent teacher, he had no superior, if an equal, in this country. He was a thoroughly educated man, and he understood the literary as well as the mental requirements necessary to a faithful and creditable discharge of the important duty he had assumed. In 1804, the Grand Lodge of Massachusetts adopted the Preston ritual as its standard of work, and employed Brother Gleason to communicate it to the Lodges under its jurisdiction, then including what is now the state of Maine. In the performance of this duty, he was exclusively employed during the whole of the year named, on account of the Grand Lodge ; and, we think, a large part of the following two or three years, on his own private account. Indeed, he never ceased his labors as a lecturer until his death in 1847, and there are many Brethren now living—and among them ourself—who will ever take pride in remembering and acknowledging him as their master and teacher in the purest and most perfect Masonic ritual of ancient Craft Masonry ever practised in this country. It was the "work" of Masonry, as revised by Preston, and approved and sanctioned by the Grand Lodge of England, near the close of the last century, and practised by authority of that body until the "union" in 1813, when for the purposes of reconciliation, it was subjected to a revision, which, in some respects, proved to be an unfortunate one, inasmuch as the revised system, though exceedingly beautiful, has so many incongruities and departures from the original, and is so elaborate withal, that it has never met with that cordial approval, even among our English Brethren, which is necessary to its recognition and acceptance as a universal system. The verbal ritual, as revised by Preston, was brought to this country about the year 1803—not by Webb, as we have recently seen is stated, for he never went abroad—but by two English Brethren, one of whom, we think, had been a pupil of Preston, and both of whom had been members of one of the principal Lodges of Instruction in London. It was first communicated to Webb, and by him imparted to Gleason, who was at the time, a student in Brown University, at Providence, and being an intelligent and zealous Brother, became a favority of Webb, who was his senior both in years and in Masonry. On being submitted to the Grand Lodge of this Commonwealth, it was approved and adopted, and Brother Gleason was employed to impart it to the Lodges, as before stated. From that time to the present it has been the only recognized Masonic work of Massachusetts, and though we are not unmindful that many unwarrantable liberties have been taken with it, and that innovations have crept in, which would have been better out—yet, as a whole, we are happy to know that it has been preserved in the Lodges of this city—and, in view of the recent instructions, by authority of the Grand Lodge, we may add, the Lodges of this Commonwealth—in a remarkable degree of purity; and that it is still taught in the Lodge of which, in 1809, Brother Gleason was Master, with so close a resemblance to the original, that if it were possible for him to be present at the conferring of the degrees to-day, he would find very little to object to in the work of his successors. The system underwent some modifications (which were doubtless improvements,) in its general arrangement and adaptation—its mechanism—soon after its introduction into this country; but in all other respects it was received, and has been preserved, especially in the Lodges of the older jurisdictions, essentially, as it came from the original source of all our Craft Masonry. In many parts of the country it has hitherto had to contend against the corrupting influences of ignorant itinerant lecturers and spurious publications; but it is believed that an effectual check has been put to this class of dangerous evils, and that they will hereafter be treated as they deserve. If so, we may reasonably hope to be able to preserve the ritual, and transmit it to our successors, in something like its original purity, but not otherwise." We have, then, added to Gleason's own assertion as to his knowledge of Preston's "estimable system of improvements," the statement of one of the most intelligent and reliable Masons in this country, that Webb had "the Prestonian system of work and lectures," and that the labor of promulgating them "mainly devolved on Brother Gleason." And I am wholly content to let that evidence stand as my authority and justification against the remarks of a reviewer who accuses me of "talking in a careless strain," when I maintain that these lectures exist in the United States.

Our Grand Lecturer has compared, with critical care, my copy of the Preston with that of the Gleason Lectures I have not had sufficient leisure, since the former has been in my possession, to compare them, as fully as I design to do hereafter. The Preston Lectures are very lengthy, and if written out in full, the Grand Lecturer thinks they would cover nearly one hundred pages of foolscap paper. He thinks them wholly too long for ordinary use, and that if all Masons were required to commit them *in extenso* it would be a task which very few would successfully accomplish; and so far as my own examination has gone, I entertain the same opinion. The Grand Lecturer also entertains the opinion that Webb has preserved, in the abridgment and new arrangement of them, all that was substantially of practical value, and that the language used by him is preferable to much that was used by Preston.

I regret to say that in the criticism of which I have spoken, there appears a most palpable intention to undervalue *all* the lectures of Masonry. The believers in the importance of preserving the lectures in tact are sneered at; called "parrot Masons," who, taken off the "beaten path," know "nothing at all of Masonry, of its History, its philosophy, or its symbolism." And we are dismissed with the cool remark—"Let us talk more, therefore, of the philosophy of Masonry, and something less of the Lectures of Webb," and as opposed to the idea of the importance of the lectures we are called on, "in Heaven's name, to inaugurate a new era."

This is, at least, sufficiently cool for a teacher of Freemasonry.

"Inaugurate a *new* era." That is the idea precisely. Some of us ignorant Masons had supposed that, at least, some portion of our Masonic "history, philosophy, and symbolism," was *suggested* in our Lectures. Our "history"—written and unwritten—the "philosophy" of our system, and something of our "symbolism," were imagined to be secure in the past. But a "new era." About what? Can our "*history*" be changed; can our "*philosophy*" be changed? Not a million of critics, however distinguished, can brush the first particle of consecrated dust from either. "There they stand, and there they will stand forever—unshaken by the tests of human scrutiny, of talents and of time.

But, our "symbolism"—that may not be so thoroughly secure. My own Craft *Masonic* "symbolism" is all upon the Master's Carpet. That is what I was taught; that is what I am bound to preserve and transmit to others; precisely that and nothing else. When Brethren intimate to me that the Eleusinian mysteries were probably Masonry, and talk of "symbolism" as a favorite idea, why not at once give us a new code of Grecian "symbols," adapted to that character of opinion?—and when they exert themselves to propagate the idea that the pyramids, the tombs and the priests of Egypt all point Masonic-wise, why not at once give us the cartouches of the Kings, with the translations of Champollion and others, and transfer from them to our Masonic carpets, the stork, the crocodile, the flying serpent, the man with the dog's head, and the thousand other hideous delineations of paganism? This is precisely where this "new era" points; this is the end of the hidden "progress" towards which enlarged "symbolism" would advance. *My Brethren, distrust all these high pretensions and large words. Protect your Carpet as it is, with the sacred allusion to God upon its front, and the glorious "symbols" which surround it, and permit no other "symbol" ever to be added to that, or to obtrude itself upon your principles or teachings.*"

DUE INQUIRY INTO CHARACTER.*

THE importance, and, indeed, absolute necessity, of a proper and careful inquiry into the character of candidates for initiation, cannot be too often or too deeply impressed upon the minds of all members of Lodges. It is the greatest of all the guards that the wisdom of our ancestors has thrown, like ramparts, around the security and safety of our Order. So important has this preliminary step towards initiation been deemed, that the Ancient Constitutions twice prescribe it as a positive regulation. In the article *of Makings*, it is said, "no Lodge shall ever make a Mason without due inquiry into his character;" and again, in the article *of the duty of Members*, it is declared that "no man can be accepted a member of a particular Lodge, without previous notice one month before given to the Lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by dispensation.

This ancient regulation has, perhaps on account of its evident importance to the institution, been better observed than any other of the old landmarks. While the cotemporaneous rules, in relation to the exclusion of maimed candidates, to the absence of religious tests, and many more of equally positive enactment, have from time to time been neglected or denied, we know of no Grand Lodge that has thought proper to abolish the "due inquiry" into character.

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* From the Masonic Miscellany.

The object of this inquiry, the time during which it is to be exercised, and the only way in which it can be disregarded, are all set forth in the last of the regulations which we have quoted.

The inquiry is made that the "reputation and capacity" of the candidate may be discovered. There is, then, a two-fold object in the investigation. The one as relates to his reputation, the other as to his capacity. The reputation of the candidate will affect the standing and character of the institution into which he applies for admission, for good or for evil, according as he shall be found worthy or unworthy of the favor that has been bestowed upon him. He must be "under the tongue of good report," and the Lodge which should admit a member without this indispensable qualification, would, to use the language of the Grand Lodge of South Carolina, "be bringing into our fold, not a lamb, the emblem of innocence and purity, but a ravenous wolf, who will inevitably destroy the flock."

Eight years ago a reverend Brother was so impressed with the importance of these moral claims to admission, that he thus addressed the Lodge before which he was discoursing:—

"In order, my Brethren, to obviate that objection which so many make against Masonry, namely, 'that very unworthy persons are often admitted into this honorable society,' let me recommend it to you, in the strongest manner, to be very cautious whom you admit as Brothers. Let neither the wealth nor figure of any man deter you from performing this real piece of service to the craft in general. Let neither interest sway nor friendship blind you. Regard no man's person nor fortune. If his life be scandalously immoral, and he be proposed to be made a Mason, immediately reject him."* And he charges them, in the language of the Apostle, "that they suffer neither wine bibbers, nor slanderers, nor tale bearers, nor liars, nor profane jesters, to approach our peaceful ground."

But it is not simply into the reputation of the candidate that inquiry is to be made; his "capacity" presents also a subject of investigation. By the capacity of the candidate, we understand his fitness to receive and to comprehend our sublime mysteries. According to the unwritten law of the Order, a fool or an idiot, an old man in his dotage, or a young one under age, is considered as an improper applicant for initiation, because, in these instances, there is either a total want of mind, or an impaired or undeveloped intellect, which would render it impossible for the party initiated properly to appreciate the moral or philosophical instructions imparted to him. Hence the Grand Lodge of England, in view of this mental capacity, has provided in its regulations that the candidate "should be a lover of the liberal arts and sciences, and have made some progress in one or other of them." †

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* Address in 1772, before the Lodge of Durham, England, by the Rev. James Hart.

† Constitutions of the Grand Lodge of England, p. 86.

These two distinctions of the "reputation" and the "capacity" of the candidate are alluded to in what is technically called "the investiture," or the presentation of the lamb skin apron, which the neophyte is told to wear "with pleasure to himself and honor to the fraternity." The pleasure to himself must depend on his *capacity* to appreciate and enjoy the symbolic instruction of the institution. The honor to the fraternity will result from the *reputation* which he may bring to the support of the Order.

These then being the objects of the inquiry, the time allowed for accomplishing it is amply sufficient. "No man can be accepted, without previous notice *one month before*." That is to say, the petition for application must be read at one regular communication, and the report of the committee of investigation made at the succeeding meeting. This is the least time permitted, although it may, by permission of the Lodge, be protracted to a still longer period, where doubts or difficulties arise, that prevent the committee from obtaining, within that period, a sufficient knowledge of the character of the applicant. This time is prescribed not merely to afford the committee an ample opportunity for investigation, but that by the "previous notice" every one who knows anything unfavorable of the applicant may, by being advertised of his petition, be enabled to come forward and state his objections. It is a sacred duty which every Mason owes to his Order, that he should not wait until he is asked for the information in his possession, but that he should voluntarily and without any solicitation, make known all that he thinks would render the proposed candidate unworthy of initiation. Every member of the Order should be, in fact, a guardian, watching at the portals of the temple, and seeing that none pass into the sanctuary but he who has clean hands and a pure heart.

There are, however, occasions on which the safeguard thus thrown around the purity of the institution, by this system of "due inquiry," is permitted to be neglected. The regulation which we have cited, prescribed that no one shall be made a Mason, without this previous investigation into his character, "unless by dispensation." The dispensing power of the Grand Master may, in certain cases of emergency, be exercised to enable a Lodge at once to entertain an application for initiation, without the necessity of a previous inquiry. It has been doubted by many intelligent Masons, whether in these cases, the prerogatives of dispensation, vested in the chiefs of the Order, was not oftener productive of evil than of good. This will, of course, principally depend on the character of the individual who exercises it. In the hands of a wise, prudent and conscientious officer, it may be with safely trusted. Its exercise by one of a contrary character, will probably be often productive of the most mischievous results. The power of dispensing with a due inquiry into character has, certainly in the present day, been carried to a greater extent, than was ever originally intended, and we are free to admit that it is "a custom more honored in the breach than in the observance." It is probable that the cases of emergency in which the necessity of an inquiry into character was dispensed with, were originally confined to the application of royal or noble candidates, whose admission was expected to throw lustre upon the Order, to extend its influence and increase its usefulness. We do not believe that it was ever thought advisable, in ancient times, to make it subservient to the speedy initiation of transient candidates.

Of all the monstrous absurdities that modern Masonic usage has invented, that of subjecting the characters of old and well-known residents to the most rigid scrutiny, and passing those of entire strangers without any investigation at all, is the most absurd. Common sense and ordinary prudence would dictate that the less a man is known, the more precise and careful should be the inquiry into his character. But too many act on an entirely different principle, and hold that he who is well known shall submit to a thorough investigation, while he who is totally unknown shall escape an investigation at all.

Many of the Grand Lodges of the Union have at length acknowledged the impolicy of this system of conferring degrees on transient persons, and exempting them by dispensation from the process of due inquiry into character. Accordingly, they have resolved that transient persons shall no longer be eligible to initiations within their respective jurisdictions. The Grand Lodges of South Carolina and Georgia have, for instance, declared that " no Lodge shall initiate, pass or rise any candidate who has not resided in the State for twelve consecutive months previous to his application."* A similar regulation has been adopted by several other Grand Lodges, and of course in all these jurisdictions, the system of granting dispensations for the initiations of transient candidates, is abolished. The effect must be most salutary on the safety and reputation of the institution, for, under the old system, many candidates were initiated abroad, whose application would have been unanimously rejected by any Lodge in the neighborhood of their own residence.

But, transient candidates do not present the only instance of what is improperly called " cases of emergency." Long residents, who are about to leave the country, sometimes become, on a sudden impulse, desirous of initiation, that they may participate, during their expected travels, in what they suppose to be the benefits of our fraternity, and application is often made for dispensations to confer the degrees on them as "cases of emergency." Such are indeed cases of emergency, but it is of emergency to the candidate and not to the Order. On this subject the remarks of the Committee of Correspondence of the Grand Lodge of Louisiana are well worthy of perusal :—

" We are of opinion that no dispensation should ever be given for the first degree, and our constitution has wisely prohibited it. The Ancient Charges of our Order require, that no person shall be initiated ' without previous notice and due inquiry into his character.' The period during which an applicant's petition is required to lie over previous to action, is to enable this notice to be given and the inquiry to be made; if this be dispensed with, it results that neither one nor the other can be properly performed, and is therefore tantamount to a violation of the Ancient Charges, which the Grand Master, above all others, is pledged to maintain inviolate. Moreover, we cannot understand how a case of emergency can arise, at least so far as the Order is concerned. All the cases of this character that we have ever heard of were emergent only for the individual applicant.

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* Rules and Regulations of the Grand Lodge of South Carolina, rule xix, art. 23. The regulation of the Grand Lodge of Georgia is verbatim the same.

They almost invariably arise from persons who are on the point of embarking on some journey to, or are about to take their residence in, some strange, distant or foreign place or country, where they probably have neither friends nor acquaintance; and who having either heard of, or perhaps witnessed the benefits, which Masonry confers upon its members under similar circumstances, conceive that it would serve them in lieu of a letter of recommendation. In short, they seek admission from motives of self-interest and personal convenience. Again, in almost all the instances, the applicants have resided, for years probably, in the vicinity of some Lodge, and been daily spectators of the operations of the Craft, but their eyes have never been opened to the beauties of Masonry, or their hearts penetrated by its principles, until the impulse of self-interest caused them to discover that it might be turned to effect for their own private purposes. How can such men declare, upon their honor and conscience, that they are '*uninfluenced by mercenary motives*,' and '*that they are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge and a sincere wish of being serviceable to their fellow-creatures.*'

"And yet it is for this class of postulants that we are constantly asked to put our members to the inconvenience of meeting at unseasonable times, to keep late hours, depart from and neglect our regular routine of business and duty, and risk the violation of the sage precepts of our Ancient Charges."

There is much wholesome truth in these remarks, and it would be well that they should be carefully studied by the fraternity, and especially by Grand Masters, in whose hands the dispensing power is placed.

For ourselves, we believe that cases of emergency, in which the due inquiry may be dispensed with, are exceedingly rare, and transient candidates, or residents suddenly intending to remove, are not to be ranked among them.

From what has been said in these remarks, it will be perceived that the due inquiry into character was originally intended, and still should be considered, as a safeguard or security against the introduction of unworthy persons into the Order; that it should still be observed as the very best means of preserving the purity and integrity of the institution; and that, as it can only be omitted under the high authority of the Grand Master, a dispensation for that purpose should never be asked or granted, except in a very rare case of emergency, which would sanction, by its excellent reasons, so unsafe a violation of our ancient regulations. Transient persons, whose character and previous conduct are wholly unknown to the Lodge, and long residents, who desire to hurry through the degrees, too often from mercerany motives, should, above all others, be excluded from the benefit of such a dispensation.

HE who confines his desires to his real wants is more wise, more rich and contented than any other mortal existing. The system upon which he acts is like his soul, replete with symplicity and true greatness, and seeking his felicity in innocent obscurity and peaceful retirement, he devotes his mind to the love of truth, and finds his highest happiness in a contented heart. It is not good to seek for an elevated place. Our Bro. Washington was the *sought out* and not *the seeker*.

THE MYSTIC TIE.

BY JAMES LINEN.

On! ye Craftsmen who proudly the Mason's badge wear,
Who still meet on the level and part on the square;
While you act by the plumb, ever upright and just,
Be strong in your faith, and in God put your trust.

With the square and the compass, to counsel and guide,
You may traverse the earth with a feeling of pride;
And with smiles on the face that a clear conscience brings,
You may shake hands with princes and sit down with kings.

Be the landmarks unharmed that for ages have stood,
When fire and the sword swept the earth like a flood;
Protected and watched by the All-Seeing eye,
Heart-rooted they stand, and time's changes defy.

At the altars you kneel where your fathers have knelt,
Where the proud and the strong into tenderness melt;
So firm and enduring that man cannot sever
Is the mystical tie that binds them for ever.

Though your lives may be checkered and dark be the way,
Where the sunbeams of home on the heart cease to play,
The great light of the Craft, with its lessons sublime,
Will illumine your path in the journey of time.

Should some poor erring Brother his claims on you press,
Oh! regard not his faults, but relieve his distress;
Over failings be taught to throw charity's veil,
For the best are but mortals, and mortals are frail.

As ye stand by the grave of a Mason, and weep,
With emotions of anguish all silent and deep,
Oh! forget not the needs of his desolate hearth,
And the dear tender ties that long bound him to earth.

Go, kind sympathy, visit the fireside of grief,
And should want be found there, carry speedy relief;
Do not give as you would to the mendicant poor,
That may shivering stand and beg alms at your door.

Should the spirit of evil your wild passions fire,
Still let moral strength triumph and wisdom inspire;
Charming beauty and virtue adown the sure line
That will lead you to bliss and to glory divine.

In the search of more light, by degrees you may climb,
Till ye pass from the earth and the trials of time,
Wearing diadems bright, and with failings forgiven
May we all meet at last in the Grand Lodge of Heaven.

THE INTELLECTUAL INFLUENCE~~NC~~E OF FREEMASONRY.

[It is not often that we publish, entire, addresses, orations or sermons on Masonry, for it is seldom that they are of a character to interest the general reader; but we occasionally meet with exceptions, and the following address delivered before Montgomery Lodge at Milford, Mass., in January last, by W. Brother HAMILTON B. STAPLES, Esq., Master, is one of them, and a very marked one too. We recommend it to our readers as a paper that will fully repay them for any time and attention they may see fit to bestow upon it]:—

THE day has at length dawned, so long impatiently desired, when Montgomery Lodge, honored with the presence of the Most Worshipful Grand Lodge, having assembled for the last time in its old accustomed place of meeting, has repaired with song and ceremony to this Hall, to witness its solemn dedication to the future use and occupation of this branch of the Order. After an existence of three scores and two years, during which its location has twice been changed; after an experience that has touched both the extremes of earthly condition, this Lodge has this day summoned around its ancient altar, its living members from valley and hill-side, from country and town, wherever assembled or dispersed, to unite in consecrating this spot, thenceforth to be identified with its history.

Its early founders, the eighteen, who applied for and obtained its charter, are all believed to have passed away. They sleep in the old church-yards of this region, many of them in forgotten graves.

"The breezy call of incense-breathing morn,
The swallow twitt'ring from the straw-built shed,
The cock's shrill clarion or the echoing horn,
No more shall rouse them from their lowly bed."

On an occasion like this, the fruit of their early labors, let a passing tribute be paid to their memory. Among its living members whose faces greet us today, are numbered the representatives of each successive decade of its existence; men, who received their degrees from the founders of the Lodge; men, who joined it after its removal to West Medway, and partook of its long prosperity; men, who saw the storm gather over it, in 1828 and 1829, and at the time of its greatest violence, "faithful found among the faithless," never wavered in their allegiance to the Order; and men, who have become members in the favored times since Masonry revived, whose courage and fidelity are yet untried.

We are assembled this day, not as the fathers of the Lodge, in midsummer, to lay its foundations, but under a Winter sky, a fitting emblem of its vigorous age, to celebrate its growth and maturity. We are met together, so to combine our recollections of its past, as to form a historical picture, upon which, each one gazing, shall see something to remind him of friendships yet green in his heart, and of his own identification, in days long since departed, with that mysterious Order whose origin and duration are the puzzle of history.

And first of all, we desire to present our dutiful acknowledgments to our distinguished guests, the Most Worshipful Grand Master and the members of the Grand Lodge, for the high honor of their attendance, and the necessary aid they have rendered us on this occasion. And to the members of subordinate Lodges, who have responded to our invitation, we tender cordial salutations and a sincere welcome.

There is a natural tendency in the mind, on occasions like this, to look behind forms and ceremonies, and inquire to what end is all this directed?—how are we to be benefitted by what seems to be mere display?—what solid advantages can be derived from Masonry? In order to afford a partial answer to these questions, I shall now ask your attention to the "Intellectual influence of Freemasonry."

It is one characteristic of a great and useful institution, that its highest uses do not lie on the surface, but must be studied to be perceived. To the superficial observer it might not appear that Freemasonry was of any special advantage to the intellect. Men in all ages have united with the Order for the attainment of objects, among which intellectual improvement was not prominent. They have become Masons for social or for benevolent purposes, either to gratify an innate desire for friendship and society, or else to avail themselves of the assistance of the Order in case of necessity. Even baser motives have actuated men to form this connection, such as, a desire for popularity, when Masonry was on the rise, curiosity to possess its secrets, and ambition to wield its power for selfish purposes. But though a desire for mental improvement has seldom led men to unite with the Order, it is none the less true, that such a motive may properly influence them. The fact exists, whether appreciated or not, that Freemasonry is intended to exert, and does exert, a decided and salutary influence upon the intellect.

And first, it is obvious that one prominent object of Masonry is to place the intellect in such relations with the passions and the desires of the mind, as to free it from their control and secure its just ascendency over them. These passions and propensities are wild, unsubdued, and difficult of control. They were not created to rule the intellect, but rather to obey it. They constitute the motive power of human action, requiring intellect to give it safe and intelligent direction. When properly subject to the control of reason, they work out the most beneficent ends. Reason then becomes the helm, which guides the ship's motion, while passion is the gale that sends it gliding over the deep. But when the passions get the mastery over the intellect, the ruin of all that is noblest in man is soon effected. Under their wild and lawless dominion, the authority of reason is set at naught, the monitions of conscience are despised, the voice of truth is unheeded, and Man falls from a rank but "a little lower than the angels," to the level of the brute creation.

Not the least service rendered by Masonry to the intellect is the aid it furnishes in restraining the passions and desires, and keeping them "in due subjection." It teaches man the true office and authority of the intellect, that he is ever to maintain its ascendency over the passions, and keep it free from the delusions of prejudice. Thus alone, the mind is prepared for great achievements; all obstacles vanish from its path, and it is enabled to follow with unclouded vision, where truth may point out the way. Thus are secured to it the noblest liberty of action, the largest development of its powers. Thus Masonry, by its wise and firm restraints on human passion and desire, places Man on the pedestal of a true manhood, discovers to him the true economy and purpose of life, and prepares him to work out the weighty problem of his being, under the most favorable auspices.

Again—it will be readily conceded that the human intellect is finite, and when it pursues its investigations beyond certain limits, the pursuit becomes vain and ineffectual. It returns wearied, dissatisfied, and almost in despair, over the mockery of its cherished hopes. Its exertions, to be healthful and productive of good results, must be limited to proper and legitimate subjects,—to subjects within the reach of its powers. The mind itself, when true to its intuitive judgment, is conscious of the folly of bewildering speculations, and demands to be shown a foundation on which it can stand securely,—something that shall not be questioned or disturbed while "reason holds its seat,"—something that shall be to the mind what the North Star is to the mariner, serenely fixed and unchangeable. Man cannot reason without employing premises from the comparison of which he is enabled to draw conclusions. Each premise employed, is itself a conclusion deduced from a similar comparison of some antecedent premises. But from the finite character of humane knowledge, we must finally arrive at premises so general that we cannot logically deduce them. They are of the nature of original truths, which the mind must accept with no other proof than that it is so constituted as to believe them. If these can be questioned and assailed, all our knowledge becomes uncertain and unreliable, and our minds are set adrift on a shoreless sea of speculation, without star or compass to guide them.

It follows, from these remarks, that a system, the tendency of which is to limit and confine the action of the mind within its rightful sphere, renders to that mind an invaluable service. That Freemasonry has such a tendency, will hardly be denied. It lays down, firm as adamant, the great fundamental doctrines of the existence, perfection, and moral government of God; the derived functions and laws of Nature; the Brotherhood of the human family; the immortality of the soul; the nature and obligation of virtue; the necessity of society and civil governments, and a general confidence in the common sense of mankind. It does not allow these propositions to be called in question. The mind cannot reject a single one of them without confusing its faculties and increasing its difficulties a hundred fold. They are the necessary belief of the race, without which it would sink into the abyss of barbarism. Masonry comprehends the vital importance of these doctrines as the landmarks of moral and intellectual truth. It was not instituted to puzzle and obscure human thought, but to regulate and enlighten it. It entertains no sympathy with that bold and reckless spirit of scepticism, which seems to imagine that the finite can grasp the infinite; whose only achievement, after alluring the mind onward by the vain promise of discovery, is to unsettle all its beliefs and leave it deprived of all reliable support and guidance, to grope its way in a rayless gloom. The mind, like the planetary worlds, is held in its place by a nice adjustment of opposite forces, some urging it onward, others holding it back. Detach it from its great central beliefs, and like a planet released from its centripetal laws, it dashes wildly into the universe,

> "Destroying others, by itself destroyed."

But Masonry not only guards the mind against useless and dangerous speculation in science and religion, but also against social and political chimeras. It deals with no vague abstractions, but teaches men in a state of society to be good citizens, to be loyal to truth and honor, to discountenance plots and rebellion, to take an enlarged view of their civil duties and relations, and to endeavor to correct abuses in government and in society, by individual reform and the timely application of just and humane principles.

But Masonry not only confines the action of the intellect to legitimate subjects of thought, but promotes a disposition of mind favorable to the pursuit of knowledge. Before the mind can acquire knowledge successfully, it must adequately realize how little it knows at present. It must submit itself to be taught, and patiently wait for light to be received. It must remain in the lower room of the temple of knowledge, till some friendly voice shall say, "go up higher." It must cease to pay adoration to its own faculties, or to arrogate to itself the right to disregard instruction. It must avoid the censure of an ancient writer, upon certain philosophers of his time, when he says, "Men seek for truth in their own little worlds and not in the great world without them." Masonry teaches men these wholesome truths. While it shows them how small and limited is the knowledge of even the most learned, thus inspiring them with humility, it ever incites them to make the largest possible attainments. In strict fulfilment of the Divine law, "he that humbleth himself shall be exalted,"—this disposition of mind is rewarded with the greatest advancement.

In the next place, it may be observed, that the instructions of Freemasonry are peculiarly well adapted to commence and carry forward the general improvement of the mind. Beginning with fundamental ideas which are within the grasp of the feeblest intellect, it first points out the essential rudiments of knowledge, and then gives a clear outline of the separate branches in which common knowledge is usually classified, giving especial prominence to Geometry, a study which to a greater extent than any other, imparts a severe mental discipline. It is not so much the amount of knowledge thus imparted, that is to be valued, as the impulse and direction which the mind receives in the true method of study and investigation, and in the ability thus acquired to take a comprehensive survey of knowledge in general, as well as to distinguish the different branches into which it is divided. Archimedes but wanted a place to put his lever, in order to move the world, and the human mind equally requires a base or starting point, where it may commence the process of raising itself to the most sublime heights of knowledge and virtue. The value of Masonic instruction is greatly enhanced by a frequency of repetition, which causes it to sink deep into the mind and become an indestructible portion of its thought. The language in which this instruction is conveyed, taking its form from the ideas it is employed to communicate, is clear and precise to a degree rarely found in human compositions. This quality of style is naturally assumed and copied by the individual mind, and thus there is added to its stock of elementary knowledge, the ability to convey its ideas in that exact and vigorous style to which Masonic literature has gradually accustomed it.

Again,—Masonry, by direct as well as indirect method, extends the knowledge of history. It not only imparts valuable historical information peculiar to itself, but reflects much light upon general history. Its intellectual design is mainly historical,—to preserve and perpetuate the history of the building of the Temple. The account of this wonderful edifice, embracing the period of time providentially appointed for its erection, the preparation of the materials, the allotment of the enterprise among the three Grand Masters, the division and discipline of the workmen, the plan of the edifice in all its parts, its peculiar situation, its vast magnitude and faultless proportions, the manner of its construction, its exterior and interior finish and decorations, its furniture, the meaning of its symbols, the events attending the progress of the work to its final completion, involves a large amount of general history. The temple is the entire mass of Jewish history condensed into a work of Art. A knowledge of the Temple, includes a knowledge of all the dealings of Heaven with that people; for here they are commemorated with the utmost grandeur of design. Here the Jewish religion is represented not only in its types and ceremonial observance; not only clad in the shining robes of the priesthood, and enveloped in the perfumed smoke of incense,—but in its practical requirements, its awful sanctions, and its prophecies foreshadowing the dim centuries to come. In this wonderful structure, the social life and condition of the Hebrew race find ample illustration. The polity of the State, the character of the government and of its administrators, the relations of the Jews with other nations, the general type of Jewish civilization, can all be inferred from the history of the Temple,—while in its fate were clearly prefigured the mournful disasters that fell upon that nation and scattered them over the earth.

How then can it remain in doubt that Masonry, by preserving in perpetual remembrance this portion of history, so interesting to mankind, and so intimately blended with Christianity itself, has rendered the human mind an essential service.

[To be Continued.]

EFFECTS OF THE CRUSADES.

Among the effects of the Crusades, the most striking was the awakening and the giving a higher life to the spirit of chivalry. The principles of honor, it is true, the exercise of arms, and the whole code of knightly maxims and manners, were long before brought into established forms, classed in gradations, and connected with certain outward ceremonies, and thereby the peculiar system of chivalry already instituted. This received its highest development, however, in the military orders, when the knight, devoted by a solemn vow to the great business of all Christendom, felt himself from feudal dependence, and even exalted above the restraints of nationality, as the immediate warrior and vassal of God and universal Christendom. The three great military orders, for which Europe is indebted to the east, and to the Crusaders, are the science and model of all other orders of knighthood. They are the Knights of St. John, who, even to the latest times, have preserved the original spirit of chivalry in their struggle with the Mahomedans; the Teutonic Knights, who in Prussia founded the most powerful and flourishing German colony on the Baltic; and the order of Templars, which after a brief enjoyment of great power, was annihilated in so cruel a manner by the rapacity of the French king. In respect to any influence which the east may have exercised upon ideas in Europe, that against the heretical Albigenses had been carried on and, in precisely those districts in which during the reign of Louis XIV., the Crusaders, persecuted for their religion, were driven to despair, and finally exterminated after an obstinate struggle, in France, also, occurred the cruel persecution of the order of the Templars, whose ruin, terminating in the execution of the last Grand Master, De Molay—so venerated for his virtues—neither the king, nor the pope who had yielded to him, long survived. What the ideas were that prevailed in the order, what portion of their object was not publicly known, could not be brought to light in a proceeding like this, so unjust in its very form; at the most this—that there were secrets in the order, was shown, but not with any distinctness what those secrets were. The order was exterminated in France only; in other countries, although the sentence of dissolution pronounced by the pope was carried into effect, yet it was done with forbearance; in some the Templars were incorporated with other newly established military orders, and to these their property was transferred.

The spirit of the order was not extinguished; it lived and worked on in silence, and, brief as was the period it filled a place in history, it may yet be numbered among the most remarkable phenomena of the world.—*From Schlegel.*

A PLEASANT LEVEE.

THE members of ST. ANDREW'S LODGE of this city, entertained the female part of their respective families, at the Masonic hall on the evening of the 27th April last. The Lodge consists of about forty members, nearly all of whom were present, accompanied by their wives and daughters, and mothers and sisters—making in the aggregate a company of about one hundred and fifty persons, all bent on having a pleasant time—on being happy themselves and in making everybody else so. The party began to assemble in the Corinthian hall at about 8 o'clock, where they were received by the committee, and where those who were fond of music were agreeably entertained by the Germania Band, while others enjoyed the time in conversation, in visiting the different apartments of the building, and in searching after things that are Masonically hidden from prying eyes! The result of their discoveries in this latter respect were not made known. Any disappointment, however, they may have experienced, was fully compensated at a later hour by their introduction into the banquetting hall, where every delicacy the most fastidious taste could desire was spread out before them, in a style of elegance rarely equalled, and more rarely surpassed. A *carte-blanche* was given by the committee to the distinguished caterer J. B. Smith, and he acquitted himself, as usual, in a manner to elicit the praise of all. None could have done better.

At the conclusion of the repast, brief speeches were made by several of the Brethren and the company separated, apparently highly delighted with the entertainments of the evening.

SUPREME COUNCIL 33d.

THIS eminent Body assembled at Freemasons' Hall, in this city, on Tuesday the 15th May, ultimo, for the transaction of its annual business, a quorum of the members being present—the Ill. Brother S. W. Robinson in the chair. Several of the members being detained at home by sickness and other causes, the attendance was not as full as usual.

The Secretary laid before the Council several copies of a Certificate of membership, which was unanimously approved, and he was ordered to cause a sufficient number to be prepared for the use of the bodies under the jurisdiction, they paying fifty cents a copy therefor.

Several candidates for the degrees given under the authority of the Council, were proposed and accepted, and recommended to the Consistory.

Ill. Brother Andres Cassard, of New York, presented his credentials, as the representative of the Supreme Councils of Cuba and New Grenada, and was recognized, received and saluted accordingly.

A communication from Cosmopolitan Consistory, New York, recommending the Ill. Brother CHARLES T. MCCLENACHAN, as a suitable Brother to fill the vacancy occasioned by the death of the Ill. Bro. Giles F. Yates, in the office of Deputy Inspector General for that District, was presented and read.

The Secretary announced the death, since the last annual communication, of Ill. Brothers Robert P. Dunlap and Giles F. Yates, and moved that a committee be appointed to prepare suitable resolutions expressive of the high esteem in which those eminent Brethren were held by their companions and friends. Whereupon Bros. Case and Cassard were appointed, and subsequently submitted the following report, which was unanimously adopted:—

REPORT.

The Committee to whom was referred the announcement of the death of our late distinguished Brothers, Ex Gov. Robert P. Dunlap, Ill. Lieut. G. Commander, and Ill. Giles Fonda Yates, Esq., Ill. Grand Chancellor, and P G. Commander of this Sup. Gr. Council, have attended to the solemn duty, and present the following for adoption:—

As a man advances in years with the ever increasing experience a liberal disposition and an enlightened mind bestow; as his intellectual wealth accumulates and his moral worth becomes more and more signal; as he amasses public confidence in his integrity, and public affection for his generous services in a good cause; as he enlarges the ample scope of his social circle and richly deserves admiration for his patriotism, he is justly regarded as a monumental example, reared upon the field of humanity, to be imitated not only by his contemporaries, but by the generation rising about him. Place such a personage in a public station, make him your legislator, your representative, your Governor, and you erect a monument to virtue for the correction of other's errors as Moses erected the brazen serpent in the wilderness to heal the beholder's maladies. Thus did our lamented Lieut. Gr. Commander Robert P. Dunlap exert a salutary influence by his sterling qualities, especially in his several high and responsible positions. And as in public life, so in our Masonic family, both Br. Dunlap and Br. Yates have been intelligent, active and faithful Masters, Inspectors and Commanders, giving to the Institution the benefit of wise and discreet counsel and pure, generous lives, that demonstrate the principles of Masonry. So wide and important was the sphere they filled in life, and especially in our beloved Order, that their transit to a higher existence left a chasm as profound and desolate as it is difficult to fill.

Resolved, That under the conviction of the irreparable loss this Supreme Grand Council has sustained in the decease of Ex Gov. the T. Ill. Robert P. Dunlap, and Giles Fonda Yates, we bow in humility and yet in trust, expressing our sense of their exalted worth, and of the sad bereavement with which this Council and the world wide institution has been visited in the death of two such eminent Grand Masters.

Resolved, That we will bear in constant memory the bright examples of their many virtues as christian men and Freemasons; their efficient services as accomplished and zealous officers of this Council, and untiring devotion of their Masonic lives to our cherished institution.

Resolved, That while we deeply sympathize with their bereaved families, we, in common with all Masons who knew our lamented Brethren in life, grieve that they have been called from us, even though to refreshment in the temple not made with hands.

ALBERT CASE.
ANDRES CASSARD.

A memorial was presented by Bro. Cassard, from Cosmopolitan Consistory, praying for an increase of Dep. Insp. Gen., which was laid on the table, together with resolutions on the same subject, offered by the Secretary.

Br. Van Rensselaer, Deputy for Ohio and Pennsylvania, presented a special report of the elevation of S. P. R. S., which was read and accepted. He also made a report of his doings as Deputy.

A charter was granted for a Chapter of Rose Croix at Lowell, Mass., to Bros. Chas. A. Davis, Wm. S. Gardner, Peter Lawson, and others, who have been working for a year past under a Dispensation.

On Thursday morning the M. P. Commander Raymond appeared and took the chair, he having been detained at home since Tuesday by illness.

Ill. Bro. Van Rensselaer offered the following decrees, which were discussed and adopted :—

ORGANIZATION OF CONSISTORY.

1. There shall be a Sov. G. Consistory of S. P. R. S., established at this G. East, as an appendant to the Supreme Council, to consist of three Representatives from each of the Lodges, Councils, Chapters and Consistories subordinate to this Supreme Council, provided that no representative shall be entitled to a seat in said Sov. G. Consistory who is not a S. P. of the R. Secret 32d, and in case it should so happen that in any Lodge, Council or Chapter, there shall not be one or more of the grade of the 32d, then said Body may be represented by proxy, and said Bodies shall be entitled to three votes in this Sov. G. Consistory.

2. The Sov. G. Consistory shall have power to appoint its President Sov. G. Commander, and such other officers as it may deem expedient.

All said officers, except the Treasurer General and G. K. of the S. & A., shall be elected on the first day of the Annual Communication, at 12 o'clock, M. The Treasurer General and Secretary General of the H. E. shall be ex-officis the Treasurer General and G. K. of the S. & A., of the Sov. G. Consistory.

3. The following shall be the Standing Committees, consisting of three each, which shall be appointed by the President S. G. Com., immediately upon the Organization of the Sov. G. Consistory at its Annual Communication :—

1st. Committee on Credentials.
2d. Committee on Returns.

4. All Returns, annual dues and initiation fees to the Sup. Council, from Subordinate bodies under this Jurisdiction, shall be made at the Annual Communication to the Committee on Returns, and all monies received by them shall be immediately paid over to the Treasurer General.

5. The 30th, 31st and 32d Degrees shall not under any circumstances be conferred by any Grand Consistory, unless by special Dispensation from the Sov. G. Commander of the Sup. Council, or the Deputy I. G. of the District, first had and obtained.

A communication from the Sup. Council of the Southern Jurisdiction was received and laid on the table for future consideration.

Ill. Brother Enoch T. Carson, S. P. R. S. of Cincinnati, Ohio, was admitted to the high grade of Sov. Grand Insp. General, and was saluted and acknowledged as such.

No other business of importance was transacted by the Council except the appointment of a committee to draw up rules and regulations for the government of the various bodies under the jurisdiction.

THE CONSISTORY 33d.

The Consistory attached to the Sup. Council was opened at 12 o'clock on Tuesday, Bro. S. W. Robinson in the chair. There was a very large attendance of S. P. R. S., including delegates from Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Ohio, and Illinois.

Bros. Carson of Ohio, and Gardner and Parkman of Mass., were appointed a committee on credentials, and Brothers Hughes of New Hampshire, Marshall of Mass., and Field of Rhode Island, a committee on returns. Bros. Lawson of Mass., Carson, and Burnham of Maine, were appointed a committee on finance.

On motion of Bro. McClenachan of New York, it was voted that the several Bodies represented in the Grand Consistory be allowed equal voice and full vote by its representation.

The Secretary read a resolve passed in the Council this morning, recommending sundry applicants for the degrees as worthy of advancement. [It may be proper to note in this place that no degrees were conferred during the session.]

Ill. Brother Carson offered a resolution, asking for the publication of the rules and regulations of the Order, which was adopted.

The Consistory was then called off until Wednesday morning, when it resumed its labors.

The following resolution offered by Bro. McClenachan was adopted :—

Resolved, That the Supreme Grand Council be requested to direct the organization of the Sov. Grand Consistory at the Grand East, the city of Boston, by the election of a President and its necessary officers, &c., in accordance with the Constitutions of 1762 and 1786—that the said Sov. Grand Consistory shall be composed of three representatives from each of the particular Consistories only, and shall have cognizance in its deliberations over matters requiring legislation after the 18th degree to and including the 32d degree, all such legislation before it shall be effective to be submitted to the Supreme Council for its approval and sanction.

The committees on finance and returns made their reports, which were adopted. Adjourned until to-morrow at 12 o'clock.

On Thursday the Consistory met as per adjournment.

In the absence of the presiding officer, Ill. Brother Van Rensselaer took the chair, and the Secretary presented and read the decrees authorizing the organization of a *Sov. Grand Consistory S. P. R. S. 32d degree of the Ancient and Accepted Scottish Rite, for the Northern Jurisdiction of the United States of America.* Whereupon it was voted to proceed with the organization. The Ill. Brother E. T. Carson of Ohio, was then invited to take the chair, and, subsequently, on motion of Ill. Bro. Ward of New York, was unanimously declared and proclaimed permanent President of the Body. A committee was then appointed to nominate the necessary officers, and the Consistory was finally organized as follows :—

Enoch T. Carson, of Ohio, Ill. President Sov. Gr. Com.
Chas. T. McClenachan, of New York, 1st. Lt. Gr. Com.
Peter Lawson, of Massachusetts, 2d Lt. G. Com.
H. A. Johnson, of Illinois, Ill. Minister of State.
C. W. Moore, of Mass., ex officio, G. Secretary.
S. W. Robinson, of Mass., ex officio, G. Treas.
A. B. Thompson, of Maine, G. Chancellor.
Wyzeman Marshall, of Mass., G. Master of Ceremonies.
E. Eddy, of New York, G. Expert Introducer.
A. P. Hughes, of New Hampshire, G. St. Bearer.
H. Gardner, of New York, G. Capt. of Guards.
A. Roberts, of New Hampshire, G. Hospitaller.

After the organization of the Body as above, the M. P. Grand Commander of the Sup. Council was announced and received with the usual honors, and eloquently addressed by the President Commander.

The business was then resumed and a committee was appointed to translate for the use of the Grand Consistory the rules and regulations of the Ancient and Accepted Rite as promulgated by the Sup. Council of France and published by that body in 1832. This committee consists of Bros. Carson, Foster of New York and Gardner of Mass. The chairman was authorized to cause the same to be printed in a suitable manner.

The following resolution, offered by Bro. Gardner of Mass., was adopted :—

Resolved, That no proxy be used in this Sov. G. Consistory, representing more than one body, except that one Brother may by proxy represent a Lodge of Perfection, Council of Princes of Jerusalem, a Chapter of Rose Croix, and a Consistory, in one city or town.

Bros. Gardner of Mass., McClenachan and Carson were appointed a committee to prepare a code of regulations for the government of the Sov. Gr. Consistory. And Bros. McClenachan, Van Rensselaer, and Carson were appointed a committee to define the kind of dress appropriate for Knights of Kadosh.

The G. Secretary was then directed to procure the printing of the proceedings, and the Consistory was adjourned "to meet again at its annual communication, on the 3d Tuesday in May next, except that the President may in his discretion call special meetings at such times as he may see fit."

THE MORAL DESIGN OF FREEMASONRY.

DEDUCED FROM THE OLD CHARGES OF A FREEMASON.

This is the title of a work containing two hundred and forty pages, of which Bro. Samuel Lawrence is author. It contains lectures on subjects embraced in the Charges, to which is added a poem, entitled the "Vision of Achmed." We make the following extract, as a sample of the work :—

Brethren :—The student in Masonry is often arrested and impressed by the thought of the wonderful consistency of its system. In Masonic writers, this is evidenced by their frequent application of the epithet 'divine' to the Institution; induced as much, evidently, by their reluctance to attribute to mere human wisdom, unaided by inspiration from on high, its marvellous perfection, as by the pure morality it inculcates. As the organized, even-poised vehicle of instruction in the Science of human life, to, not one family, or kindred, or people, or nation, or tongue, but to the whole human race, it were, indeed, requisite that it should have and keep this perfection and consistency. But the marvel is no less. Nor will it fail to impress us more and more, as we proceed in the consideration of these old Charges.

In my first lecture, I defined Freemasonry to be the Science of human life; and I think, with the close of the series, the proposition will have been demonstrated to the satisfaction of every reflecting, candid mind. The basis of the science was developed in my first lecture; and in my third, and next preceding this, I endeavored to show (with what success 'tis not for me to say) that our Lodges are the proper schools provided in the system, for the due inculcation of the practical objects and fruits of the science. But a science to be taught must be provided with teachers. And now, pursuing the Order of Charges, I come to consider the teachers, and in some particulars the pupils of the science; though these last will not demand a full notice at my hands, until I reach the sixth and last of these old Charges, which treats of *their* duties at large.

The old Charge, which will occupy our attention this evening, is in these words :—

"All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the Brethren not put to shame nor the Royal Craft despised: therefore no Master or Warden, is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every Brother must attend in his place, and learn them in a way peculiar to this fraternity: only, candidates may know that no Master should take an Apprentice, unless he have sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended from honest parents; that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No Brother can be a Warden until he has passed the part of a Fellow-Craft; nor a Master until he has acted as Warden; nor Grand Master unless he has been a Fellow-Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better, and easier and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These Rulers and Governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the old Charges and Regulations, with all humility, reverence, love and alacrity."

The first thing we note in this Charge is the broad enunciation of the principle that without merit there is no true honor. 'All preferment among Masons is grounded upon real worth and personal merit only.' This principle is universal in its application. It lies deep at the foundation of all republics, and ought to be congenial with the accustomed sentiments of this audience. The poet—and poet is but another name for teacher; the true poet is always a teacher—acknowledged the truth of this principle when he wrote the often quoted lines,

'Worth makes the man, the want of it the fellow;
The rest is all but leather and prunella.'—*Pope.*

And again,

'Honor and shame from no condition rise;
Act well your part, there all the honor lies.'—*Ib.*

It must not be a dead, inactive, slumbering merit, however, but a merit exhibiting itself in works. For as that most practical of the Roman poets has said,

Paulum sepultæ distat inertiæ
Celata virtus.'—*Horace.*

concealed merit little differs from hidden sloth. Either, except it discover itself, is as it were not. Indeed, Christianity itself endorses and vivifies the same principle; for in the same breath in which the apostle teaches, that before God we may not be justified *by* works, he teaches, also, that works are yet the necessary fruit and evidence of our faith. They are the consequential fruit of it, as heat of light, as the green leaf is the sign and surety of life in the tree. Like all of the great principles of Freemasonry, this principle is not only universal, but eternal too. If the eternity of God be sure, then must all great true principles partake of His eternity, for they are the heart pulsations of God.

Masters, Wardens, Fellows, and Apprentices, are all named in the Charge; and though their rights and duties are mostly left to implication, since, as the Charge says, 'It is impossible to describe these things in writing, and every Brother must attend in his place, and learn them in a way peculiar to this fraternity,' yet I may without transgression, venture, to some extent, on the subject.

Masters and Wardens are the prescribed, authorized teachers in Masonry. Their duties, therefore, are important, and intimately concern the good of Masonry. In every regular Lodge there are, or ought to be, three pillars or columns, commonly called the three principal supports of the Lodge, symbolically representing Wisdom, Strength, and Beauty; and these again are mystically represented in the persons of the Master and Wardens: 'Because,' as our Lectures teach, 'it is necessary there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings.' The Master is presumed to be endowed with wisdom to contrive, the Senior Warden to be in possession of strength to support, and the Junior Warden of beauty to adorn. 'And this,' says Bro. Oliver, 'explains the disposition of the Lodge. The Worshipful Master is placed in the East, to represent the sun at his rising in the morning, that he may open his Lodge and employ and instruct the Brethren in Masonry; to whom it is his duty to communicate light; forcibly impressing upon their minds the dignity and high importance of Freemasonry, and zealously admonishing them never to disgrace it. So that when a person is said to be a Mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows; to whom the distressed may prefer their suit; whose hand is guided by justice, and whose heart is expanded by benevolence. The Junior Warden is placed in the South, that he may observe the sun at its due meridian, which is the most beautiful part of the day, to call the men from labor to refreshment, and from refreshment to labor, that pleasure and profit may be the mutual result; while the Senior Warden takes his station in the West, that at the setting of the sun he may dismiss the men from their labors, to renew their strength by rest, and close his Lodge by command of the Worshipful Master, after seeing that every other Brother has had his due.'* It will be seen from the regular succession of rest, labor, and refreshment, in all this, as in all its teachings, that Freemasonry contemplates all the occasions of life, and in this asserts its title to be regarded the Science of human life.

But it is of Masters and Wardens, as teachers, I have to speak. And first, of Masters.

Seniority never did *entitle* a Brother to preferment; yet, anciently, as this old Charge discloses, it was held, and is law now, that no Brother can be 'a Master until he have acted as a Warden.' The following observation from Preston, though made in a different connection, furnishes the reason for this law. 'He who wishes to teach,' says that judicious Brother, 'must submit to learn; and no one is qualified to support the higher offices of the Lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. All men may rise by gradation, and merit and industry are the first steps to preferment.'*

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* Book of the Lodge.

Our ancient Brethren were particular, exceedingly, in the selection of a Master, and required him to be possessed of many qualifications, not now deemed so imperatively necessary. He was required to be of the first social position in society, 'noble born,' that the honor of the fraternity might not suffer in his person; that he should be eminent for sholarship, or skill in the arts, that he might be the better able to illustrate and beautify the business of Masonry; and that he otherwise be 'of singular great merit in the opinion of the Lodge.'

ELOQUENT EXTRACT.

The following is the eloquent exordium to the annual address of M. W. Philip C. Tucker to the Grand Lodge of Vermont, at its last annual communication:—

Once more, under the mercifully protecting hand of an indulgent God, we are permitted to see each other "face to face." To that portion of us who are in the autumn of existence; to myself personally—completing my three-score years of life at this very hour,—the occasion is surrounded with a cluster of recollections far too extensive, too full, too interesting and intense, to realize descriptive justice from any language at my command. A few of us yet stand among our Brethren, like the ancient oaks of our loved forests, feeling but too certainly that the roots and the trunk are gradually parting with their vigor, but still, full of gratitude to the Supreme, that, unlike the aged hemlocks of our mountains, we did not begin to wither at the top.

Associations and ties formed upon the Masonic pavement of such a Grand Lodge as this has been, and now is, are life-lasting. Beginning in the spring time of existence, their roots strike deep into the genial soil which Providence appropriated so beneficently and liberally to the opening sun-shine season of life's confidence and hope. Continuing through middle age, they enjoy the rich summer, decorated and adorned with the brilliant flora painted so gloriously throughout, by the perfect pencil of the great Creator. The autumn arrives, the season for the ripeness and the gathering of the fruits. And when it comes—my spring-time and summer Brethren—how are you accustomed to find your moral sheaves? Look around you and answer the question. Here they are still upon your beloved pavement, evidences of the industry of their Masonic spring, of the enjoyment of their Masonic summer, and the contentment and happiness of the Brotherhood which surrounds their Masonic autumn. When their night of winter comes and they are no longer seen upon the "chequered floor," who will shed upon it the light and warmth of Brotherly kindness. Those who follow *you*, will, as to *your* memories, in due time follow in your footsteps.

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*Illustrations. Since this was written, my M. W. and learned Bro. Rockwell, in a report to the G. L. of Georgia, 1857, has ingeniously endeavored te explain away the words of the Charge, and would not have previous service as Warden requisite to election to the Mastership. I admire the ingenuity of his argument, but cannot adopt his conclusions.

GRAND BODIES OF MAINE.

The Grand Chapter of Maine was opened in ample form on Tuesday evening by M. E. Moses Dodge, an able and accomplished G. High Priest, and solemn prayer was offered by O. J. Fernald, of Thomaston, Grand Chaplain. In the prayer, as also in the address of the Grand High Priest, the allusions to our deceased Companions filled many eyes with tears. The memory of M. E. R. P. Dunlap and R. E. Cyrus Cummings, is very precious around the Altars of Masonry, as well as in other circles, where they were known and loved. The officers elected and installed were:—

Moses Dodge, G. H. P.; Edward P. Burnham, Dep. G. H. P.; John J. Bell, G. King; O. J. Fernald, G. Scribe; Oliver Gerrish, G. Treas.; Ira Berry, G. Sec.

Grand Lodge of Maine.—May morning with its clear sunlight and May parties, was a fitting occasion for the assembling of the Grand Lodge of Maine. The Grand Lodge was opened on Tuesday morning in ample form by M. W. Grand Master, Hiram Chase. Prayer by R. W. Cyril Pearl, Grand Chaplain. In silence and in tears we bowed around the Altar, a great company of mourners. We had not before met there for fifteen years without seeing forms and faces, and hearing voices that are absent and silent now. The allusion to them in the opening prayer and in the Grand Master's address prepared the Grand Lodge to raise a special committee and to receive their report and consecrate it, by a silent, rising vote, to the memory of M. E. R. P. Dunlap, and R. E. Cyrus Cummings.

The officers elected and installed were:—

Josiah H. Drummond, G. M.; William P. Preeble, Dep. G. M.; John J. Bell, S. G. W.; Joseph Covell, J. G. W.; Moses Dodge, G. Treas.; Ira Berry, G. Secretary.

Grand Commandery of Maine.—This body of Sir Knights assembled Tuesday, May 1st, and was admirably organized and in ample form by the M. E. Grand Commander, Sir Knight Freeman Bradford. The officers for the ensuing year are:—

John Williams, G. Com.; Abner B. Thompson, Dep. G. Com.; Timothy J. Murray, G. Gen.; Moses Dodge, G. Capt. Gen.; Cyril Pearl, G. Prelate; Jabez True, G. Sen. W.; J. D. Warren, G. Jun. W.; Charles Fobes, G. Treas.; Ira Berry, G. Rec.

To the fraternity in Maine it is not necessary to state that all these Grand Masonic bodies are again admirably and harmoniously organized. In nearly every case the election was unanimous, and in those where a division occurred on the first ballot, it was unanimous on the second, and all were satisfied. They have reason to be, most of the chief officers are well known and have long and successfully officiated in offices of honor and responsibility in the Masonic Fraternity, and in other relations of life. Bro. Drummond, the present Grand Master, is young in years, but of ripe experience as a presiding officer. In the Legislature of Maine, at an earlier age, than is common, he was elected and served as Speaker of the House of Representatives with honor to himself and to his constituents. The last year he was a prominent candidate for President of the Senate, and won high honor by his courteous bearing towards his successful rival. On the death of the late Attorney General he was by common consent elected to fill that post, which he is sure to do acceptably. He will fill the office of Grand Master in a manner worthy of the Grand Lodge of Maine. Grand Master Chase retires from the post with as much honor as any retiring Grand Officer can desire. As we mourn the loss of those who have gone from us the last year to join the Silent Lodge, it is with us a source of joy that we have those remaining who are worthy and well qualified to fill their places.—*Mas. Journal.*

THE BATTLE OF LIFE.

BY BRO. WHITING.

Brethren, how, this lovely morning,
Goes the battle with you here?
Are you arm'd to meet with scorning
All the hosts of sin and fear?

Human life—it is a battle,
Waged unceasing, day by day;
Loud the death shots round us rattle—
Fierce the foes in dread array.

Sin and sickness, want and sorrow,
With our frailties are allied,
Each from each contrives to borrow
Aid to conquer human pride.

But, my Brethren, there's an armour
Which is proof to all attack;
Voice of foes or syren charmer,
Power to harm it still must lack.

This strong armour is Masonic,
You will find it light to bear;
Three short words, in phrase laconic,
Shadow forth its beauty rare.

Faith the helmet, bright and shining—
Hope the breastplate, strong and true,
Charity, whose beams refining
Clothe the soul with graces new.

This the armour, whose protection
Guards from foes that meet us here;
While to soothe our deep dejection,
We've a board of goodly cheer.

Lo, the gifts upon our table,
Which refresh our daily toil;
They to soothe all woes are able—
Here they are—corn, wine, and oil!

THE PRINCIPLES OF FREEMASONRY.

We have been requested to republish the following speech, delivered some time since by Bro. Martin, the then D. Prov. G. M. for Suffolk, England, on the occasion of the presentation of a portrait of the late Sir Thos. Gooch, then Prov. G. M., to his son:—

Right Worshipful Sir,—The presence of ladies in a Masonic society, is an event so rare, so gracious, and so welcome, that I crave your permission to preface the more immediate object of this day's proceedings by addressing to them a few observations explanatory of the Order they thus honor by their presence.

Ladies,—we cannot but admit, that a society exclusive to our sex and essentially a secret, at first sight presents few claims to your favor; we, therefore, the more thank you for your presence; and I am desirous to avail myself of the opportunity it affords to explain to you, as far as I am permitted, the especial tenets and principles of our Order. First, then, let me inform you, Freemasonry is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other Order in existence. It is founded upon the purest principles of piety and virtue. It possesses many great and invaluable privileges to the worthy men, and we trust, to the worthy alone. To preserve these privileges, our ancient Brethren have imposed on us laws as immutable as those of the Medes and Persians. Amongst these laws is secrecy with regard to some of our observances, more especially those by which a Freemason in any part of the globe, by night or day, may discover a Brother; nor, widely as is Freemasonry extended—its branches extending over the habitable globe—do we confine our sympathies and better feelings within its pale, but wheresoever seen, by whomsoever uttered—

"To widow's tear, to orphan's cry,
All wants our ready hands supply,
So far as power is given.
The naked clothe, the prisoner free,
Such are thy deeds, sweet Masonry,
Reveal'd to us from Heaven."

Thus, ladies, we consider 'charity' to be the true characteristic of a Freemason's heart. Charity vaunteth not itself, and I beg to be clearly understood, I vaunt not the Brethren, but the principles of the Order they profess. Freemasonry is an allegorical, symbolical, and emblematical science. In taking a survey of a Freemason's Lodge, you will perceive that its walls and our paraphernalia are decorated by the working tools of the operative Mason; believe them not, I beseech you, to be unmeaning observances; believe me there is not one amongst those tools but conveys to the mind of the well-instructed Mason some useful lesson on his moral and social virtues. As the material tools in the hands of the operative Mason enable him to reduce rude matter into due form, so these symbolical or spiritual tools when correctly applied by the speculative Mason, assist him in correcting his natural imperfections, and teach him to prepare himself for a higher station with the sons of immortality, in bright ethereal mansions, not made with hands, eternal in the heavens. Ladies, again we thank you for your presence; we trust it may tend to raise our noble Order in your highly valued estimation, as it proves that you practice largely the virtue we so strongly commend—'charity.' Yours the charity which 'suffereth long and is kind, is not easily provoked, hopeth all things, believeth all things, and thinketh no evil.' Continue, we beseech you, to exercise this charity towards us, and though our ancient Brethren have precluded us the happiness of a Masonic sisterhood here, we trust you will join us in the fervent aspiration that we may all meet as members of that blessed society above, where all hearts are open, no secrets are hid, and all is perfect peace, and harmony, and love."

Obituary.

BROTHER R. P. DUNLAP.

At a Regular Meeting of Occidental Sov. Consistory S. P. R. S. of the 32d degree of the Ancient and Accepted Rite, held at its Grand East, at Chicago, Illinois, 40, 53, 10, N. L., 87, 38, 01, 2, W. L., February 23d, A. D. 1860, 30th Sebat, A. M. 5620,

It was announced that our Ill. Bro. Hon. ROBERT P. DUNLAP had died at Brunswick, Maine, on the 20th day of October last, and the following preamble and resolutions were unanimously adopted, and ordered spread upon the records :—

Whereas, our Heavenly Father in his infinite wisdom having removed from this earthly existence to a higher and a better life, our Ill. Bro. Hon. R. P. Dunlap, therefore

Resolved, That by this mournful event, the members of the Ancient and Accepted Rite are called upon to part with one alike beloved and respected by all, a firm and consistent advocate, and a zealous and devoted friend of the sublime and superior degrees of Freemasonry, who by his precept and example has shed lustre upon the Order in which he has so long and faithfully labored.

Resolved, That we tender our sympathies to the members of the Supreme Grand Council, in the loss of a faithful and efficient officer, a wise and impartial councellor, and a firm and devoted friend.

Resolved, That to the widow and family of our Ill. Brother we tender our heartfelt sympathies in their affliction, and while we can offer no earthly consolation, we know that their separation is but for a time, their reunion will be for eternity.

C. R. STARKWEATHER, *J. S. of S., Com. in Chief.*

GEO. W. DEERING, *G. Sec'y.*

BROTHER GILES F. YATES.

At a Regular Meeting of Occidental Sov. Consistory, S. P. R. S., of the 32d degree of the Ancient and Accepted Rite, held at its Grand East, at Chicago, Illinois, 40, 53, 10, N. L., 87, 38, 01, 2, W. L., February 23d, A. D. 1860, 30th Sebat, A. M. 5620,

It was announced that our Ill. Bro. GILES FONDA YATES had died in New York city on the 13th of December last, and the following preamble and resolutions were unanimously adopted and ordered spread upon the records :—

Whereas, the Allwise Ruler of the Universe having been pleased to remove from among us here on earth to an immortal existence above, our Ill. Bro. Giles Fonda Yates, therefore

Resolved, That by this dispensation of Divine Providence, a great and good Mason has been removed from our midst, a bright and shining light of our Order has been extinguished, and a friend of humanity has gone to his long home.

Resolved, That for his untiring labors for the dissemination of the principles and history of our beloved Rite he has won himself a reputation that will endure as long as the sublime and superior degrees of Masonry continue to be cultivated among men.

Resolved, That by his pure and upright life, his amiable and benevolent character and his unceasing devotion to the interests of our Order, he has endeared himself to every member of our Rite, and his memory will be cherished with feelings of pleasure by us all.

Resolved, That with our Brethren of New York we sympathize in this their bereavement, feeling as we do, that we also have lost a friend and Brother.

Resolved, That to the family of our deceased Brother we extend our deepest sympathies in their great affliction, looking to a glorious reunion in the Celestial Lodge above.

Resolved, That we sympathize with the members of the Supreme Grand Council in the removal of one of their number so universally perfected and beloved, and whose deeds will be more fully appreciated now that he has passed away from among us.

C. R. STARKWEATHER, *J. S. of S., Com. in Chief.*

GEO. W. DEERING, *G. Sec'y.*

COMP. COLBURN BLOOD.

At a Stated Meeting of Mount Horeb Royal Arch Chapter, held at Masonic Hall, in Lowell, March 30th, 1860, the following resolutions were adopted :—

Whereas, it hath pleased the Supreme Architect of the Universe, to remove, by death, our worthy Companion Col. COLBURN BLOOD, Therefore

Resolved, That it is with emotions of profound sorrow, that the members of Mt. Horeb Chapter recognize the solemn dispensation of Divine Providence, which has deprived them of one of their oldest and most valued associates, by the decease of our Past High Priest, Comp. Colburn Blood.

Resolved, That the exalted character which he ever sustained and exhibited through life, as an upright Mason, and a good and useful citizen, has endeared his memory to the Masonic Brotherhood, as one who has prominently honored the institution, of which he was an ardent friend and ornament.

Resolved, That the Members of Mount Horeb Chapter, respectfully tender to the bereaved family of their lamented friend and Companion, the deepest and most heartfelt sentiments of sympathy and condolence, on the present mournful occasion.

Resolved, That these resolutions be placed on the Record of the Chapter, and that the blank page immediately following be inscribed with the name, time of death, and age of our departed Companion.

Resolved, That a copy of these resolutions, attested by the Secretary, be forwarded to the family of the deceased, and to the Masonic Magazine for publication.

A true copy.

Attest, I. E. SHORT, *Secretary.*

MASONIC CHIT CHAT.

Celebration at Pittsfield.—We are desired to give notice that the celebration of St. John's day, advertised to take place on Tuesday the 26th inst. will take place on *Friday* the 22d—the day having been changed in consequence of the June term of the Superior Court, at that place, commencing on the 26th. The address will be delivered by the Rev. Dr. Randall of this city.

Clark Gayton Pickman.—Those of our readers to whom he was personally known, will regret to hear of the decease of the estimable Brother whose name stands at the head of this paragraph. He died suddenly at his residence in this city in the early part of the last month and was buried from Trinity Church, of which he was a member. His funeral was attended by several of the officers of the Grand Lodge, of which he was a Past Junior Grand Warden, and by several of his College class-mates, among whom we noticed Hon. Edward Everett, and other distinguished gentlemen of this city.

The deceased was an active and zealous Mason, and had served as Master of St. John's Lodge of this city. He was a benevolent man, and annually gave away a considerable part of his income for charitable and religious purposes. His Brethren will feel his loss, but many of the needy will feel it more keenly.

Henry Price Lodge.—The M. W. Grand Master, accompanied by his officers, paid an unofficial visit to this new and thriving Lodge at Charlestown, on the evening of the 23d ultimo by invitation. The occasion was the initiation of the son of the Master, Bro. G. Washington Warren, and it was of course one of more than usual interest, and of rare occurrence. The first degree was given by the father in a very impressive and gratifying manner, and it cannot be doubted that the impression on the mind of the son will remain while life lasts. At the conclusion of the ceremonies the officers of the Grand Lodge and visiting Brethren were invited to an entertainment which had been prepared for the occasion, at which brief speeches were made by the Grand Master and others.

☞The "World's Masonic Guide, a chronological and statistical Register and Directory," is the title of a work proposed to be published by A. A. Lechler, New York, at three dollars. We can only say of it, that it promises to be the best work of its class, whether published or proposed; but must at the same time add, that it belongs to a class of very poor, if not valueless publications.

Death of one of Napoleon's Body Guard.—Pierre Frederick Goll, one of the body guard of Napoleon 1st, died at the residence of his son-in-law, Mr. Jos. Pierson, in Newark, N. J., on the 18th, at the age of 71 years. He served as an officer under Napoleon during most of the Russian campaign, and was detained as a prisoner of war at Dantzic for three years. His regiment returned to France after the campaign, numbering but seventeen members. He was a Mason, and for several years was the Master of L'Union Francais Lodge, No. 17, of New York city. After retiring to private life he took a great interest in public schools, and was a warm advocate for any measure which would advance the cause of education.

Annecy, Savoy.—A Masonic G. Lodge, says the New York Courier, has been established in the town of Savoy, called the "Grand Orient Savoisien." The particulars as to its origin and regulations are not mentioned, but it is observed that henceforward no difficulty will be experienced to the introduction of Freemasonry in Italy. This is indeed one of the earliest fruits of the war for freedom.

What a beautiful virtue is benevolence. It is a precious tie between man and man; as children of one common father, a tie wholly unaffected by difference of age, station, or country, and over which the artificial distinctions of a vain world have little power.

Errata.—On page 193, 10th line from bottom, for *pettish* read *petty*. On page 196, 10th line from top, for *like* read *likely*. Such blunders are annoying, but they will occasionally occur.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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HASTE, AND ITS CONSEQUENCES.

We find the following in the report of the committee on Lodges, made to the Grand Lodge of Alabama at its last annual communication, and transfer it to our pages as an evidence of the recklessness with which candidates, who ought never to have been permitted to sit in a Lodge-room, are often received and hurried through the degrees. The committee say—

> That the officers of Mt. Hilliard Lodge, No. 180, are in the habit of initiating, passing, and raising some of their candidates rather more rapidly than prudence would dictate. Indeed, we notice one member who was initiated December 11th, passed December 25th, raised January 8th, and *suspended* for six months on February 26th. There being no yearly date to this transaction, and as the report is properly dated at its head, we must infer that this transaction took place in the latter part of the year 1858 and the early part of 1859.
>
> As this Lodge has suspended one member only forty eight *days* old, and expelled one E. A., your committee would earnestly recommend it to take more time for consideration, and exercise more circumspection in its admission of candidates, in the future.

We regret to say that the above case, extraordinary as it is, is not an exceptional one, nor does Mt. Hilliard Lodge stand alone in the recklessness of its proceedings in reference to its candidates. Perhaps it might be difficult to cite a precisely parallel instance where suspension so soon followed the admission (unless it be furnished by the records of the same Lodge, in the expulsion of an entered apprentice), but it would not be difficult to furnish hundreds of cases where notoriously unworthy candidates have been as hastily admitted and passed through the degrees; and where, also, if justice had been done with equal promptness, expulsion would have followed admission in equal proximity. As a practical and striking illustration of this, we find in the proceedings from which the foregoing case is taken, a list of *thirtythree* suspensions and *thirtyone* expulsions for *unmasonic* conduct, and *one hundred and thirteen* suspensions for non-payment of dues, as the result of the preceding year's discipline in the Lodges of Alabama! There are doubtless other jurisdictions in the country, the record of whose doings for the year, if made up with equal candor and truthfulness, would not present a more favorable balance-sheet. But it is certain that such a condition of things cannot continue without disastrous consequences to our Institution, both in its prosperity and in its character before the world. It is a moral impossibility that our Lodges can continue to command the respect of the uninitiated with a low standard of membership. Whatever is the moral and intellectual *status* of its members in the community where the Lodge is established, that is the social rank of Masonry in that particular location. The uninitiated have no other means by which to form a judgment of its character than from that of its members, nor of its usefulness than by its results. Muddy waters do not flow from a pure fountain, nor does a good tree produce bad fruit. The admission of unfit and improper candidates is therefore not only directly calculated to depreciate the character of the Lodge, but inevitably to weaken the public confidence in its pretensions and to destroy its usefulness.

Many judicious Brethren regard with anxiety, mingled with serious apprehensions, the present popularity of the Order and the consequent rapid increase of members in the Lodges. They cannot forget that it was mainly to this cause, added to a want of proper care in the selection of candidates, that our Brethren, a quarter of a century ago, were indebted for the persecution which for ten years swept over the country like a tornado, prostrating the Lodges, and scattering their members to the four winds of heaven,—many of them so far indeed, that to the credit of the Institution and the relief of their Brethren, they were never able to find their way back again. And although such might, and doubtless would, be the result of another similar outbreak, and however desirable some such purifying process may be, the recollections of the past are not sufficiently agreeable to induce a wish for a repetition of it. Nor do we fear any such result, even though it should be true that like causes are in operation. The state of society and the common sentiment of the people in relation to such subjects have undergone radical changes since the period referred to, and the politicians of the present day would find it a difficult matter to re-enact the tragic scenes of 1830, should they attempt it. Our danger lies in another direction. Whatever of difficulty may be in reserve for us as a fraternity, is to emanate from among ourselves, and as the natural result of gross negligence of duty. If the doors of our Lodges are to be thrown open to the indiscriminate admission of all persons who may apply for initiation, no power on earth can save the Institution from degradation, nor preserve it from those internal dissensions and strifes which, as an unavoidable and natural consequence, would deprive it of the presence and support of those whose connection with it is no less essential to its rank among kindred societies, than promotive of its usefulness. This is the true source of our danger, and the consequences we have to fear and guard against. We do not believe that a large increase of members necessarily implies a corresponding increase of danger. But we do believe, that in a time of such unequalled prosperity as the present, there is more danger that improper persons may gain admission, than in seasons when a less amount of work is done by the Lodges; for the very plain reason that the members in the former case are over-crowded with business; while in the latter, ample time is allowed the committees to make up their reports,—fewer dispensations are asked for, and the work is better and more satisfactorily done. This, however, ought not to be so. Pressure of business ought not to be permitted to make any difference in the duties of the Lodge, as it is no justification for the neglect of them. In matters of so much importance to the whole Fraternity as the admission of new members, especially, there should be no haste, no omission of any of the forms, no over-riding or evasion of any of the requirements of the by-laws of the Lodge or of the usages of the Institution. The candidate should be required to stand the full probationary term, and the ballot should not then be taken, under any circumstances, except on the report of at least a majority of the committee. *All doubts should make against the candidate, and for the security of the Lodge.* There is no safety in any other rule. If the applicant cannot present a *positive* character, which shall be satisfactory to the Lodge, he ought not to be admitted. *Negative* qualities are no recommendation, and cannot be received as any guaranty of fitness.

Another loose practice has obtained in many of the Lodges in some parts of the country, which should be corrected as speedily as possible, for nothing but evil can result from it; namely, the rushing of candidates through the ceremonies with locomotive speed. The accredited rule of Masonry is, that the candidate shall stand at least one callendar month before taking a superior degree; and in addition to this, and in conformity also to ancient practice, he is, in our best Lodges, required to make, and exhibit in open Lodge, a certain measure of proficiency in the lecture and essentials of the preceding degree, before advancement. And in those Lodges where this rule is in force, and carried out in its fullest extent, we find our most reliable, intelligent and zealous Brethren. The ceremonies and lessons being better understood, their teachings and beauties are more justly appreciated—the officers of the Lodge are more readily obeyed,—order is more easily preserved,—the members are harmonious and happy, and the Lodge is united and prosperous. In Lodges of this character,—stimulated to duty by love for the Order and a proper self-respect,—there is very little chance for improper persons to gain admission. They are not very likely to escape the scrutiny of a committee who feel the importance of the duty committed to them, and the personal responsibility which necessarily attaches to their report.

A proper attention to the precautionary measures here suggested would save us from the mortification of such discreditable exhibitions as that presented in the extract which has occasioned these remarks.

RIGHTS OF JURISDICTION.

WE find the following in the report of the committee on correspondence in the Grand Lodge of Vermont. The committee are speaking of the proceedings of the Grand Lodge of Connecticut, and say—

> "A question of violated jurisdiction has occurred between this (Connecticut) Grand Lodge, and New York, and Massachusetts, in both of which, individuals belonging to Connecticut, have been initiated into Lodges of those States, upon which a resolution was adopted, "that no Lodge under this jurisdiction shall recognize as a regular made Mason, a resident of this State, who may, during a temporary absence therefrom, receive the degrees in Masonry without the consent of the Lodge, under whose jurisdiction he may reside." We incline to the opinion that this resolution will prove an effectual *estoppel* upon future violations of the jurisdiction of their Grand Lodge. Such Masons may be known as "Platt" Masons, a kind of coin current in New York and Massachusetts, but no where else."

Injustice is done in the above extract to the Grand Lodge of Massachusetts. If it be true that any Lodge in this jurisdiction has initiated any individual belonging to the State of Connecticut, the fact has never been communicated, either by complaint or otherwise, to the authorities of the Grand Lodge of this State. Had our Brother been well informed on the subject, he would not have associated Massachusetts with New York or any other State in encouraging or allowing such a practice. It was among the first, and has been most persistent, in condemning it. More than twenty years ago it incorporated into its Constitution the following provision, to wit—" Nor shall any candidate be received from any other State, (he being a resident thereof,) where a regular Lodge is established, without the written permission of the Grand Master of such State." If any Lodge in this State has initiated a candidate from Connecticut, it has done so in violation of this provision of the Constitution, and will most certainly be called to answer for its conduct when the fact is officially made known to the proper authorities. Until complaint is made, and the Lodge designated, nothing can be done in the premises, if the charge be true. We are happy, in answer to the uncalled for slur of our Brother that the practice complained of is a " kind of coin current in New York and Massachusetts, and nowhere else," to be able to say that but a single complaint of the kind has been made to the Grand Lodge of Massachusetts for the past fifteen or twenty years, and that was attended by circumstances which furnished some apology for the irregularity, though not a justification. And as to the " coin" not being " current" anywhere else than in New York and Massachusetts, there is scarcely an Atlantic State in the Union where it is not in circulation, as there is scarcely any State that has suffered more from it than Massachusetts. We heartily unite with the Vermont committee in condemning the practice as impolitic and wrong. We do not, however, accept the action of the G. Lodge of Connecticut as entirely just. Where the candidate has been made acquainted with the law of jurisdiction, or been rejected, or goes to another jurisdiction to avoid a rejection, the regulation would be proper enough ; but where the application is made in ignorance of the law and without any purpose of avoiding the consequences of an investigation of character at home, the *Lodge*, and not the *candidate*, is the offender.

THE MASONIC CONGRESS.

THE following is the decision of the Grand Lodge of Vermont in relation to the matter of a National Masonic Congress :—

> Upon the subject of a national organization of Masonry, or a national Masonic Congress, as proposed at the late Masonic Convention, held in Chicago, your committee report that they have examined the documents placed in their possession, and recommend the adoption of the following resolution :—
>
> *Resolved*, That we are opposed to any national organization, or confederation of Grand Lodges, advisory or otherwise ; regarding such organization as unequal in its operation, and in the opinion of your committee, injurious to Masonry.
>
> Whilst we are willing to listen to, consider and weigh all the opinions, decisions and arguments of sister Grand Lodges, we are yet unwilling to enter into any system, whereby this Grand Lodge will be morally or Masonically bound directly or indirectly, to forego the settled judgment of the Craft in Vermont, when in Grand Lodge assembled ; or by which its sovereignty shall in any wise be infringed.

The Grand Lodge of Illinois expresses itself on this subject as follows :—

> The committee express themselves as "utterly opposed to the whole system," for the reasons that "it will produce confusion in the craft ;" that the system is unequal," putting New York on a par with Delaware in respect to representation ; that the present system is as equal as can be made. Each Grand Lodge now exercises influence, by their well settled usages ; by the learning and wisdom of their eminent men, and by their varied and useful reports. It is an indirect blow against the independence of the Grand Lodges. It will be valueless, because not general. The Grand Lodges of the West, with two or three exceptions, will never enter such a confederacy, and finally it is an innovation. Grand Lodges are the highest authority known in Masonry. They are sovereign and should never cede away their sovereignty."

THE INTELLECTUAL INFLUENCE OF FREEMASONRY.

[Concluded from page 241.]

When we view Masonry in its objective historical relations, we are at once removed from Judea into the world at large. Masonry has been a power beneath the surface of society for so many centuries, and has been so widely diffused, that we should naturally expect to find some traces of it in general history. It does not, however, stand prominently forth in any history, but comes in incidentally, to explain some important fact, to correct some mistaken assumption, to throw light upon some perplexed problem in human affairs. The world admires a great historical personage. Some memorable deed interprets him to his race, and is indissolubly connected with his name. It is seldom known to the world that he belonged to our Fraternity. That which inspired the great act of his life, may never be traced to its real source. An event which shapes the fate of an empire, may turn upon a concealed hinge. The student in Masonic lore, in turning over the pages of history, will occasionally meet with a fact, incidentally noticed, of little significance to the world, but to him of great value, as explaining some event of hitherto insoluble mystery. Had not Masonry flourished in the Middle Ages, and built the castles and cathedrals of Europe, who can doubt that the world would have remained in a state of barbarism a thousand years longer?

Had not Knighthood lent its courtly grace and dauntless valor to the protection of the weak and the beautiful, and to humbling the pride of Moslem power, who can depict the change that would have taken place in the course of European civilization !

In the third year of the reign of King Henry VI, the Parliament, instigated by Catholic influence, passed a law forbidding Masons to call or hold their meetings, under severe penalties. Beneath this fact of so little apparent moment, there lurks the alarm which at that early day Masonry had excited in the Catholic Church, by its principles of social equality, its religious toleration, and its endeavors to enlighten and elevate the mass of society, and which has never since ceased to be felt.

The singular fidelity of the Major Generals in the American service, in the war of the Revolution, to their illustrious chief, and to each other, with but one exception,—conduct so unusual in revolutions, where the principle of loyalty is of course weak and unsettled, is easily explained by the fact that all were Masons. Their constancy and union, promoted as it was by the influence of Masonry, greatly contributed to the successful issue of a struggle the most memorable the world has seen, and history fails to see the invinsible agency.

We remark, in the next place, that Freemasonry improves the intellect by its influence upon the imagination. This important faculty, by means of which we combine mental images at the pleasure of the will,—a faculty without which the mind would be as dreary and unproductive as a treeless desert,—is forcibly addressed by the rites and symbols, as well as by the associations of the Order. Masonry, considered as a speculative system, is full of allegorical poetry. Its ceremonies and modes of procedure, its signs, tokens and emblems, all have a figurative allusion. The highest conceptions of truth embodied in its creed, and the most familiar precepts of morality impressed with its sanctions, are represented to the imagination by some material object or fact of nature, thus invested with a poetical significance. Scarcely anything is done in a well-ordered Lodge, in the line of Masonry, whether in conferring degrees or performing the customary rites, which is not either allegorical or dramatic in its character. Its power of illustration is such as to clothe the abstract and rigid science of Geometry with a meaning which charms the fancy and impresses the heart. The symbolical character of Masonry depends upon a natural cause. The Temple of Solomon is the source and inspiration of all Masonry, that which renders it a logical system and preserves it unchanged by time. And with this as the grand object to be illustrated by the institution, its work, its ritual, its mysteries and its emblems must conform to the main design ; and hence it follows, that the imagination of the intelligent Mason is constantly exercised in reproducing the image of that wonderful edifice.

The emblems of Masonry have struck deep into the heart of the world, and poetry in all ages has availed itself of their power. The ancient prophets, whose lips were touched with fire from Heaven, in those thrilling passages of inspired prophecy, use the square, the level, and the plumb-line, to illustrate the measure of God's requirements, and the fearful rectitude of the Divine justice.

Leaving sacred poetry for that of our own language, we naturally turn to Chaucer, one of the earliest English poets. His works contain many quaint figures and modes of expression derived from Masonry. In Spencer's poems, the symbols of the craft are familiarly introduced. The writings of Shakspeare, especially Hamlet, contain internal evidence of his knowledge of Freemasonry. Words and phrases of Masonic significance are scattered through his works, and many a poetical figure of rare grace and beauty is taken from Masonic literature. The sweetest of the poets, the immortal Burns, has forever set the seal of poetry upon the craft, by his touching ode of farwell to St. James's Lodge, at Tarbolton.

Thus poetry furnishes ample evidence that Masonic emblems are adapted to quicken and refine the imagination. But the influence of Masonry upon the poetical faculty does not end here. The associations of the Order are of unequalled variety and force. With what thrilling passages of human life Masonry is associated, surpassing far the dreams of fiction? With what almost miraculous escapes from imminent danger: with what scenes of unexpected relief in sore distress: with what deeds of noble self-sacrifice and romantic daring its annals are crowded! Savage natures have acknowledged its claims, and set free the captive they had chained to the stake. The unbridled passions of war and the battle-field have owned its gentle supremacy, and those met as foes in deadly combat, have spared each other. Outlaws and pirates respect this tie when all other appeal is unavailing, and the ship already prepared to be sunk with her crew, is suffered to go unmolested. Ignorance of language does not defeat its benevolence, for Masonry has a universal language in which its ideas may be made known.

But Masonry is associated with vast epochs of time, and with nearly all nations of men. Of this institution it may truly be said, "Its line is gone out through all the earth, and its words to the end of the world." Like the aloe tree, it blossoms and bears fruit a thousand years. Many other trees have fallen at its side and turned to inorganic mould. When we surrender the mind to the power of the associations that belong to Masonry, we are carried back in imagination to the remotest periods, and visit all the regions of the earth. Did not our Brethren in ancient times, while the Temple was in process of building, mingle together with the same signs of recognition as the Masons of to-day? Did they not meet after the toils of the day, no longer bedazzled with the glories of the Temple, to renew and strengthen the same bonds that unite us, and to be "further instructed in Masonry?" And is there any subsequent age which has allowed the royal art to utterly perish, and its signs and tokens to become forgotten things? Is there any nation on the face of the earth, any race from the poles to the equator, among which a chosen body of men has not existed, with whom we may claim a holy kindred? Is there any shore, visited by wave-parting keels, where forlorn and shipwrecked we should be left to die? Are there many hill-tops in the old world where the altars of Freemasonry have not been erected? many sequestered valleys and mountain glades, where its watch fires have not been lighted? Are there many old cities on whose crumbling walls and public buildings its mysterious characters are not traced? many old castles whose gloomy walls have not whispered its secret? Are not its mystic words uttered in the jargon of savage tribes, on the banks of the Senegal and the Ganges, as well as in the most cultivated tongues? An institution invested with such associations, cannot fail to refine and exalt the imagination.

We have thus traced the influence of Masonry in freeing the intellect from the dominion of passion, in confining it to useful and appropriate subjects of thought, in promoting a disposition of mind favorable to the attainment of knowledge, in so adapting its instructions as to secure a general intellectual development, in imparting valuable historical facts and throwing much light upon the knowledge of general history, and in improving and elevating the imagination. Its influence upon the taste alone remains to be considered. And here the argument rests on historical evidence. If it be true that Masonry has always fostered the noble science of Architecture, has devoted all its energies to its improvement,

has enriched it by valuable suggestions and discoveries, and has applied it to the purposes of civilization, then it must be calculated as a system to promote the cultivation of taste. Let us then glance at the history of the Order as connected with that of Architecture.

In this cursory examination it will be assumed that Masonry, as a secret society, existed at the building of the Temple. No other hypothesis is so well sustained by internal evidence, the traditions of the Order, and the authentic facts of history. That Solomon's Temple was built under the auspices of such a society, is received as true by all Masons. The Order afterwards extended itself into Egypt and Assyria. The latter country, from its nearness of situation, would naturally be visited by the dispersed workmen and architects, after the completion of the Temple. They would be likely to obtain employment in that country, and endeavor to maintain their influence and prestige as an organized body, possessing valuable secrets of art which were the bond of their union. Or if architects from the Temple did not immediately find employment in Assyria, we have it on the authority of Layard, that Jewesh architects were employed after the captivity, to erect public edifices in Assyria. The cedar used in building the gorgeous palaces and temples of Ninevah, was cut in the same forests as that wrought into the Temple of Solomon. The royal edifices of Ninevah, in their general plan and situation, in their style of finish and decoration, in the division and arrangement of rooms and departments, in the brazen pillars with the chapiters adorned with lily-work and pomegranates, bear a striking resemblance to the Temple at Jerusalem, and fully warrant the opinion of the learned, that they were built by the same hands. What more reasonable than to suppose, that in Assyria the society of Masons existed and exercised their art in building structures, similar to that which had already given such world-wide renown to the Craft. That the institution extended from the countries of Asia to Greece, rests upon circumstantial evidence of considerable weight. Grote informs us, that architecture made but feeble progress in Greece, till after the Persian invasion. This event brought Greece within the influence of Persian and Assyrian art.

If the knowledge of architecture had been so far preserved by means of the society of Masons, it is fair to presume, that wherever we find the art subsequently introduced and carried to any degree of perfection, the organization so essential to its existence still attends it. Besides, the Romans derived the knowledge of Architecture from the Greeks, and we shall soon see that the building art among the Romans from the earliest period, was centred in the society of Masons. If Rome obtained the art from the Greeks, it probably came in the same form and with the same organization that were peculiar to it in Greece, and its mode of existence in Rome, proves what its mode of existence had before been in Greece. In Rome, Masonry existed as a corporation of Architects, under the names of the collegia and the corpora. The first corporation of Architects, the collegia fabrorum, with societies of artificers, known as the collegia artificum, were said to have been established by Numa, the second of the Roman kings, on the model of the Greek societies.

The Romans, as a nation, were fond of architectural display, and under the kings and the republic, greatly fostered these associations. The corporation, beside the character of architects, soon assumed that of moral and religious institutions. The early Roman emperors opposed them, while those of a later date favored and assisted them. They were invested with peculiar privileges, and in certain particulars allowed to govern themselves. They were exempted from many exactions that were imposed on all secular bodies. As a natural consequence, these societies extended in the ever widening circles of Roman conquest. There was no town of any note, no province, however distant from the capital, where members of the collegia were not found. From all parts of the known world they were summoned by the emperors, to aid in erecting cities, palaces, and temples, and when the empire, after its division into Eastern and Western, was slowly crumbling in pieces, the order of Masons, with its accumulated wealth, knowledge, and privileges, was world-wide in its extent, and almost indispensable to society.

After the Roman conquests of Spain, France, Britain, and on the Rhine, and the Danube, the collegia had followed in the wake of the Roman arms, as if anxious, by its peaceful arts, to repair the devastations of war. On the island of Great Britain, during the Roman period, Masons constructed the porches, walls, and acqueducts, the ruins of which still amaze the beholder. Driven out by the Picts and Scots, after the abandonment of the island by the Romans, they returned not thither till the Saxon kings of a later period invited them from the continent, to erect castles, churches, and monastic edifices. On the continent, the fall of the Roman empire left the Order in a state of dispersion. Though no longer sustained by the great mental power which had ruled the world so long, they continued to preserve their organizations, in the different countries where they were scattered. In the long night of the Middle Ages, while all other Arts slept save theirs, they were not neglected. The love of pomp and ceremony, displayed from the earliest period, by the Roman Catholic Church, gave rise to a corresponding desire for magnificent cathedrals and splendid monasteries. It became necessary to encourage the profession of Architecture, and accordingly, the Pontiffs of Rome, and the other monarchs of Europe, bestowed on the fraternity important rights and privileges, and allowed them to institute laws and ceremonies for their own government and the exercise of their profession. It was composed of all nations,—of artists from Italy, Greece, France, Germany, and Flanders, who were known by the name of "Freemasons," and travelled from country to country, building and adorning those splendid structures, the pride and boast of mediæval civilization.

As early as 1140, Freemasons where everywhere patronized by the Church; they had the exclusive right to build public edifices. They were divided into companies, and over each company a master and wardens were placed in authority. The constitutions, to which the Order was then subject, as well as its customs and symbols, correspond with those of the ancient Roman corporations of Architects, leaving no doubt of the identity of Freemasonry in the Middle Ages, with the Roman collegia fabrorum.

The Architects formed associations, which took the name of Lodges. At an assembly at Ratisbon, in 1459, it was agreed that a Grand Lodge should be formed at Strasburg; that the architect of the cathedral for the time being, should be its Grand Master. This body of Masons was composed of masters, companions, and apprentices, with the square, plumb, level, and compass for its symbols, and with a secret word and signs of recognition. The rules by which they were governed, taught the necessity of leading a virtuous life, submission to the masters, attention to religious duties, and charity to poor and distressed Brethren.

In Great Britain, the Masons, invited over from the continent, as already stated, built the Abbey of Kilurning, as proved by authentic records of that Lodge; and all over Scotland, the beautiful ruins, so perfect even in decay, evince the skill and taste of the same architects. In England, the Masons received a charter from King Athelstane, who summoned Lodges to York, to form a Grand Lodge, in 926. All questions connected with the art of building, were referred to these Lodges. At a later period, the Catholic Church withdrew its patronage. The historian, comparing the two institutions, thus writes: "The intention of one was to enlighten the mind; the object and policy of the other were to retain it in ignorance."

Still the Order flourished, Parliaments and Church to the contrary, notwithstanding. Five kings of England, beginning with King Henry the Sixth, laid aside the crown to assume the gavel. In the reign of King William the Third, Sir Christopher Wren, the greatest architect of modern times, the builder of a temple scarcely inferior to that of Solomon, was appointed Grand Master. In the early part of the eighteenth century, Masonry ceased to engage itself in operative work; and the change to speculative, that then took place, has become a permanent feature of the Order. But although Masonry no longer participates in the active labors of the profession, it still cherishes an undiminished interest in its welfare. It is present at the laying of corner-stones, and at the dedication of public buildings, to give its aid and counsel to the work. It still inculcates and exemplifies the leading principles of Architecture, and seeks to interest its members in whatever will promote its glory and advancement. Thus, from the building of the Temple to the present time, the Order has ever been faithful to its original design, the cultivation of taste in Architecture.

These historical facts, derived from a multitude of sources, will suffice to show that Masonry has ever exercised and improved the faculty of taste in the human mind; has ever ministered to its love of the sublime and the beautiful, by the creation of forms of Art, of divinest conception. What operative Masonry has hitherto done, by its active labor in the building art, speculative Masonry, by its intimate connection with the former, may still accomplish. We are still refined in our tastes by its chaste and severe models, its valuable instruction concerning the various orders, the beauty of its decorative designs, its just analysis and combination of the elements whence a structure derives "figure, strength and beauty." And leading us back to its best productions in former ages, Masonry still ministers to the growth and development of taste, through the porches, the triumphal arches, the palaces, and the temples of ancient Rome, structures that have shed a glory upon the Roman name, beside which the lustre of her conquests is dimmed, and that even in a ruined and fragmentary state, are studied and imitated by the most eminent modern builders. It still addresses the æsthetic faculty, through the grey old castles of the middle ages, frowning in gloomy defiance from the summit of many a crag and highland, and through the cathedrals, whose massive walls and high lifted roofs, whose gilded spires lost in the clouds, whose spreading arches of exquisite grace and beauty, whose lofty columns, crowned with curiously wrought chapiters, whose floors and altars "overlaid with gold," are its cherished souvenirs of fame.

Thus Masonry gives "the world assurance," that the interests of Architecture, so long committed to its hands, are still cherished with a pious care, and that if the world should ever again relapse into the barbarism from which it has emerged, there is one art at least that shall escape the entombment of all else beside, rescued and preserved by the genius of Freemasonry.

It is with sentiments thus congenial to our present undertaking, that we have come up hither to dedicate this Hall to the uses of Freemasonry. Whatever of art embellishes the structure, whatever of beauty marks its design, we gratefully refer to the genius of the Order. This hall had its origin, not in the taste and genius of its builders alone, but in that growth and perfection of Architecture, which Masonry in ancient and modern times, has so much contributed to achieve. To the uses of Freemasonry we now consecrate a work, which owes its erection and embellishment to her immediate inspiration.

We dedicate it to the cause of intellectual improvement, in the hope that the institution may here exert its most salutary influences upon the mind. We dedicate it to the historical remembrance and perpetuity of Freemasonry, to the end, that its name and mystery surviving the decay of earthly temples, may be safely transmitted to future generations.

We dedicate it to the use and occupation of this Lodge. May a long career of prosperity here await us, and may children's children sit beneath this vine planted by our fathers. We dedicate it to Brotherly love, relief and truth; to faith, hope and charity, which abide when all else shall vanish away. We dedicate it to the worship and service of that Almighty Being, whose glory as a cloud filled the Temple of Solomon, and whose watchful care has preserved the image of the Temple enshrined in Freemasonry, through all succeeding ages. "Peace be within thy walls." "They shall prosper that love thee." For my Brethren and companions' sakes, I will now say, Peace be within thee."

ANCIENT GUILDS.

ENTERTAINMENT OF THE KINGS OF GREAT BRITAIN AND DENMARK AT THEOBALDS, JULY 24, 1606.

Sir John Harington's Account of it.

"The Entertainment and show went forward, and most of the Presenters went backward, or fell down; wine did so occupy their upper chambers. Now did appear, in rich dress, Hope, Faith, and Charity; Hope did assay to speak, but wine rendered her endeavours so feeble that she withdrew, and hoped the King would excuse her brevity. Faith was then all alone, for I am certain she was not joyned with Good Works, and left the Court in a staggering condition. Charity came to the King's feet, and seemed to cover the multitude of sins her sisters had committed; in some sorte she made obeysance and brought giftes; but said she would return home again, as there was no gift which Heaven had not already given his Majesty. She then returned to Hope and Faith, who were both sick and spewing in the lower hall."

THE BIBLE.

[From the Vermont Report on Correspondence]

The Committee on Foreign Correspondence, present a very interesting report, in which they very courteously review the proceedings of our own, among the other Grand Lodges. The committee are not in favor of the "new test," and yet "yield to none in their reverence for the Bible. They regard it as the reflex of the Divine mind, a light radiating from the Eternal Throne." They seem to be terribly harrassed with the idea that the universality of Masonry will be destroyed, if the candidate for initiation into our mysteries be required to avow his belief in the divine authenticity of the Holy Scriptures; Brother Turkey, and Persia, and old father Zoroaster cannot be embraced as Masons! And then, still further, they look way down the history of future years, to the time when further aggressions shall be made upon our institution, and Masons may be required to believe "in the divinity of the Messiah," "the mode of administering the Sacraments," "the order of Priesthood," and, as a climax to the whole, they see the utter overthrow of Masonry. It strikes us that our Brethren allow their fears to overcome their sense of propriety, and reduce their own argument to an absurdity; for they declare "the Bible to be a reflex of the Divine mind," and yet would not have the initiate required to acknowledge it, even as such. They teach us that the Bible is "justly cherished as the great light in Masonry," and yet who disbelieves it, is just as eligible to the mysteries of the fraternity, as he who founds his faith upon it. We can hardly believe our Brethren would themselves willingly follow their own argument to its legitimate conclusion; and yet the vein of scepticism which runs through their remarks upon the Bible, leads us to the suspicion that this inestimable gift of God to man is not held in as high estimation by our Georgia Brethren as it should be. We hope our fears on this point are groundless.

POLITICS AND MASONRY.

The report of the committee on correspondence submitted by Bro. L. C. Butler to the Grand Lodge of Vermont at its last annual communication, is a paper of more than usual merit and interest, and generally sound and conservative in its opinions. We have marked a few passages for our pages. In reference to the last annual address of the Grand Master of Arkansas, the report has the following:—

"He notices a novel question which has arisen in his jurisdiction, viz:—"how far the political opinions of a candidate constitute a legal *dis*qualification," and says, "for myself I would consent to the admission of no person into our mystic Brotherhood * * * if the opinions entertained by him, whether political or otherwise, were such as to prevent a cordial or fraternal intercourse." The opinion of our M. W. Brother thus expressed, bears on its face a desire to preserve entire unanimity of feeling and action in the Lodge; but in our view, it covers the introduction of an element into the secret ballot, which is widely at variance with the fundamental principles of our Order, its *Brotherhood.* Politics and Sectarianism have no more business in a Masonic Lodge than Satan in Paradise."

ERNEST II., GRAND DUKE OF SAXE COBURG GOTHA.

This illustrious prince, the brother of the consort of Queen Victoria, is probably better known to the general reader by the prominent position he has held in European politics during the last fifteen years and by his accomplishment in various walks of art (of which he has always been an energetic and discriminating patron) than by his connection with the antient Craft. His serene highness nevertheless holds a very high position in the Order; he is described officially as "Chair Master of the Grand and Worshipful Lodge Ernest of the Compass, in the Orient of Gotha; and as an honorary member of the Grand Lodge of the Sun in the Grand Orient of Saxony."

A sketch of the prince's career, from the pen of Bro. J. G. Findel, appears in a recent number of our cotemporary, *Die Bauhutte*; and what follows in our present article is derived from that source.

We are fortunate in being able to salute with the familiar name of "Brother" several enlightened princes, among them two of the powerful House of Hohenzollern, whose affiliation to our Order has been heralded, like the sun by the dawn, by a good reputation. To these distinguished sons of Prussia, the German nation may look up with firm confidence, in the comforting hope that both will eventually fulfill their high and difficult mission so that the sentence upon them in the world's history must be glorious; one of them has indeed already earned for himself an imperishable merit as a noble protector of our fraternity. A sovereign of a different house and country has recently joined us, who, although yet in the prime of life, can look back upon a career of successful activity—a prince known and beloved by all Germans as the worthy scion of a house whose present commanding and glorious position has not been achieved by the deeds of the conqueror's sword, by insatiate ambition, or by tortuous, astute, backsliding policy, but by the exercise of intellect and benevolence. This prince, whom a Lodge on conferring its honorary membership on him has justly styled "the prince among the Masons, and the Mason among the princes," is Earnest II., reigning Duke of Saxe Coburg Gotha.

The Duke was born at Coburg on the 21st of June, 1818; he was most carefully educated, and his mind was enriched by extended travels in England, France, Belgium, Italy, and Africa, and succeeded to the government of the duchy on the 29th of January, 1844, having already married on the 3d of May, 1842, the Duchess Alexandra, daughter of the deceased Grand Duke Leopold of Baden. Soon after his accession to the government he put an end to the interminable disputes with the Diet by the decrees of December, 1846, and occupied himself with the framing of a comprehensive constitution, suited to the requirements of the age, for both duchies. With a noble enthusiasm and the utmost self denial, he embraced in 1848 the projects of the movement directed to a re-organization of the German Fatherland. He even accepted a general's command in the Danish-German war, and under his command the victory of Eckernforde was fought and gained on the 5th of April, 1849. The spirit in which he has hitherto carried on the government of his circumscribed but happy dominions, and how warmly

his patriotic sentiment still endures, are universally known. We see him ever in advance of the wants of his people; watching over their interests; struggling, striving, and sympathizing with them; relieving and encouraging the weak through the strength and confidence which his presence inspires, protecting the persecuted, and a living guarantee of the final triumph of the national cause.

But the province of politics is not the sole object of his solicitude; science and the arts also participate therein, and as we have with pleasure perceived, Freemasonry has received his earnest adherence. Among the arts he has a predilection for music which he cultivates with the devotion and skill of a master, and we cite as a proof his charming operas, "Zaire," "Casilda," and "Santa Chiara."

Having recognized that the German nation possesses in Freemasonry the best means to preserve the intellectual freedom acquired by long and hard struggles, and to prevent the return of the old darkness; having discovered that humanity has in it a powerful advocate of its worth and a defender of its rights against prejudices and selfishness—the duke no longer hesitated to join our venerable Brotherhood on the 30th January, 1857. And how earnestly this step was meant, he has since given convincing proofs by his taking the Master's office in the Grand and Worshipful Lodge, Ernest of the Compass at Gotha. He gave his promise on that occasion that as long as he might have before his eyes the possibility of seeing the sacredness of our cause coming off triumphant out of the strife with the profane, he would remain at his post and joyfully strive after those ideals, which all men, but particularly Freemasons, and above all, Masters of Lodges, ought to keep ever in view.

GEN. ROBERT BUTLER,

PAST GRAND MASTER OF THE GRAND LODGE OF FLORIDA.

[The Grand Lodge of Florida has been recently called to bury two of its Past Grand Masters, namely, the Rev. Jesse Coe, a very estimable Brother, and Gen. Robert Butler, one of the founders and second of the Grand Masters of that Grand Lodge. At the burial of the latter the following touching and beautiful eulogy was delivered by the R. W. Brother R. K. Call, P. G. M.]:—

Brothers and Friends:—A sad event has called us together. We meet on a day of sorrow—we meet at the open grave. A man, good and true, lies there. I have known him in his bright career of fortune. I have known him in all the relations of a long and eventful life. I have known his many virtues. Most of you have known him, many of you have enjoyed his friendship and his hospitality, all have known his distinguished merit, but I have known him best. He was the friend of my youth. Our association was long and intimate. In the Lodge he was my Brother, in the field my companion in arms, in the wilderness he was my messmate. We have shared the same tent, the same privations and the same dangers.

Descended from an illustrious race, his family tradition is traced to James Butler, Duke of Ormond, a distinguished statesman of England and Lord Lieutenant of Ireland, in the reign of Charles II., but the highest patent of nobility in his family escutcheon was the grant of Providence to the five brave brothers of his name and lineage, born on our own soil, who won renown on so many glorious battle-fields in our own war of the Revolution. One of these heroic brothers was the father of our lamented friend. They all passed the fiery ordeal of the Revolution—all lived to see liberty won, independence established, peace restored to our happy country. History has recorded, and tradition handed down, from those who saw and knew the deeds of these illustrious men, their fame to the knowledge of posterity.

Well I remember, in my youth, a veteran Sergeant of General Butler's Brigade and Col. Butler's Regiment. He was one of the brave survivors of that terrible and disastrous battle in which St. Clair was defeated by the confederated Indian bands, and which covered our whole frontier in mourning. Three of those brave brothers were in the fire of that disastrous battle field. General Pierce Butler fell. Col. Thomas Butler, the renowned father of him we mourn, fell with a terrible, though not fatal, wound, and was borne from the bloody field and saved from the scalping knife of the savage by his unterrified brother, Capt. Edward Butler. Even now I see the fire that flashed from the brave old Sergeant's eye while he gave me the narrative of this desperate fight. He spoke of the Butlers in his glowing zeal, his graphic speech, and said: "Wherever a Butler stood, he was a battery in himself that drove back the enemy."

Our lamented friend inherited all the bravery and high chivalry of his illustrious race. His boyhood was spent in garrison, where his gallant father held command. He received a practical and useful education, which enabled him to become a perfect man of business, and, at the commencement of the war of 1812, he entered our army. He served with distinction under Harrison in the North, and with Jackson in the South. He was engaged in the battle of the Thames, when Proctor was defeated and Tecumseh slain. He was distinguished on every field of New Orleans. He was engaged in the battle of the 23d of December—the well-fought night battle on the left bank of the Mississippi, where the enemy was routed and driven from the field. He was engaged in the battle of the 8th of January, that gallant and glorious battle, where Packenham and Gibbs fell—where Keen was wounded—where the veteran soldiers of Wellington, who fought in the war of the Peninsula, the brave survivors of the bloody field of Badajoz and Corunna, were defeated, leaving the whole plain covered with the wounded and the dead. He served in the campaign of 1818, in Florida, and was present at the capture of St. Marks, Pensacola and Barrancas.

In 1821, he retired from the army, and accepted and executed efficiently the high trust and commission to represent his government in receiving from the Spanish authorities St. Augustine and all East Florida under the flag and dominions of the United States.

In 1824, he was appointed Surveyor General of Florida. He was the pioneer of the wilderness. He set the first compass, he directed the first line marked on the trees of the wild forest. Long he held this important office. He superintended the survey of all Middle, West and a large portion of East Florida, and the archives of the Surveyor's Department will long bear evidence of the fidelity and ability with which his duties were performed.

True and faithful to every trust, his obligations to society and Masonry were discharged by the same undeviating rule of propriety which directed his official fidelity to the government.

As husband, father, and brother, he was exemplary in the tenderness and warmth of his affections. As a friend, he was true and sincere. As a man, he was frank in manner, firm and inflexible in all his principles, honorable in all his actions, and yet so refined in sensibilities, so tender and kind in his sympathies and affection, the unbidden tear would flow at the sight of suffering or the tale of sorrow. As a Mason, he was enlightened and full of zeal. If not the first Grand Master, he was the founder of the Grand Lodge of Florida. It was his energy, his zeal, his intelligence and his purse which called it into being. He afterwards presided over it with a dignity and propriety alike honorable to him and useful to the fraternity.

But he is gone to "that undiscovered country from whose bourne no traveller returns." His race is run—his bright career is ended—his last day on earth has closed. His body lies unburied in the open grave, but oh, my friends, it is a fond belief—a cheering hope—that this is not the last of Robert Butler. His perishable remains will soon return to the dust from which they sprang, but the spirit, the immortal spirit, which can never, never die, has ascended in glory to the God who gave it.

Let us, then, cease to mourn. Let us not bewail mortality. Let us rather rejoice that he is relieved from the pains and afflictions of humanity—from the sorrows and sufferings of earth—to rejoice with the blest in Heaven. If I have wept over him this day, it was that I loved him while living as the friend of my youth and lament him dead as the lost friend of my age, and not that I fear his present or his future in eternity. He lived the Mason's life—he died the Christian's death; and we may indulge the happy belief, the pleasing cheering hope, that he is now rejoicing with angels above and receiving at the Saviour's hands the promised reward of a well spent life.

The will of God is accomplished, and now, my Brothers, our work is nearly done.

CELEBRATION AT PITTSFIELD.

The nativity of St. John the Baptist was celebrated at Pittsfield, in this State, on Friday the 22d June, the occasion being also the 50th anniversary of Mystic Lodge, under whose auspices the celebration took place. Brethren were present from Springfield, Hartford, New Haven, Albany, Troy, and other neighboring towns, including the entire Lodges of Berkshire County. The address was delivered by Rev. Dr. Geo. M. Randall, P. G. M., of this city, and was an able and interesting discourse on the elevating and moral powers of Masonry. The dinner was served in the Berbank's Hall, where speeches were made by Hon. H. L. Dows and others, and a poem delivered by Samuel B. Sumner, Esq., of Great Barrington. The occasion was an agreeable one, and the ceremonies all passed off to the satisfaction of the numerous Brethren and ladies in attendance.

INTERESTING REPORT.

THE following interesting report was adopted by the Grand Lodge of this Commonwealth at its last quarterly communication. We omit the name of the Lodge, as unnecessary. The sentiments of the report are all that would be either interesting or useful to the reader; and though the Lodge did wrong, it is sufficient that it has been dealt with by the proper authority, withour exposing it to the censure of uninterested parties:—

REPORT.

To the Most Worshipful Grand Lodge of Masons of Massachusetts.

The committee to whom was referred the complaint against ——— ——— Lodge, of ———, for continuing the initiation of a candidate after he had used improper and unbecoming language in the Lodge, and for subsequently conferring upon him the degree of Fellow Craft, respectfully submit the following report:—

The candidate has long been a resident of the town of ———, where by his enterprise and industry he has accumulated a competency, and by his upright and manly conduct in his dealings, and a liberal support of benevolent enterprises, he has won the respect and esteem of his townsmen.

He had, however, two vices,—the too frequent use of profane language and intoxicating drinks.

He had many warm friends among the members of the Lodge, who thought he was too much of a man to be lost. They determined to save him, and after talking the subject over, concluded, in order to accomplish this desirable end, that he might be proposed to the Lodge.

This humane and charitable feeling prevailed and he was admitted.

This was the first great error. For however charitable to the candidate and however successful the experiment might occasionally turn out to be, such a course is not just to the institution, or its members.

Masonic Lodges are not hospitals, or reformatory institutions, into which the unworthy are admitted to be cured of their moral infirmities or vicious habits. As in the building of the Temple of Solomon, the timber was felled and prepared, and the stone hewn, squared and numbered, before they were brought to the place, and the waste left behind, and no inferior material was permitted to be used; so should the materials of which our Masonic temples are composed, be thoroughly examined and found without flaw or defect before they are admitted to form a part of the structure.

A defective pillar recently caused a noble building to fall, burying the workmen in its ruins. An unworthy member might destroy not only the Lodge, but the character and reputation of its members. And though, as in the case of edifices, material with hidden defects may be used, and the defects not be discovered until too late, so persons may be admitted into the pale of the Brotherhood, who subsequently prove unworthy; yet every Brother has a right to rest upon the well-established landmark or guaranty, *that he has the best judgment of a regular Lodge upon the good character and moral fitness of every Brother at the time of his admission, and that no one can without that judgment be placed in the position of his Masonic Brother.*

Your committee are satisfied, though there is some discrepancy in the recollection of the Brethren present, as to the exact language used,—that the candidate at his initiation did use improper and unbecoming language, and also that he was at the commencement of his initiation somewhat under the influence of spirituous or intoxicating drinks. We are also satisfied that it was the duty of the Master of the Lodge to have forthwith sent him from the room, and to have refused him initiation. The candidate acknowledged his belief in one Supreme and Eternal God, and in all respects conformed to the requirements of the ritual, and understood perfectly the engagements he entered into.

Though the initiation of a candidate under such circumstances, and his not being dismissed immediately, never again to enter the portals of a Lodge-room, will doubtless surprise every well informed Brother, yet there are circumstances of mitigation so far as the candidate is concerned which your committee deem it proper to state in their report.

The candidate had frequently heard a member of another association speak jocosely about "riding the goat," and about the "gridiron," and fancied he was to meet only his familiar acquaintances, and go through some foolish ceremonies, to which his imagination pictured those words as referring. He therefore fortified himself with liquor for the event.

Your committee are also satisfied that the officers and members of the Lodge (the Master though present did not preside) were at the time deeply concerned at the condition and language of the candidate (some of the officers and members being distinguished for their piety and religious lives), and that the initiation was proceeded with, rather because they were too much taken by surprise to consider what other course to adopt, than from any indifference they felt at the condition and conduct of the candidate. This is proved by what followed. A number of the principal members of the Lodge, immediately after the initiation, informed him of the impropriety of his conduct, and of the impossibility of further preferment without a complete reformation on his part. The candidate also was deeply sensible of the disgrace he had brought upon himself and the Lodge; he was surprised and delighted to find the institution and ceremonies of so entirely different and more elevated a character than he had anticipated; and immediately began endeavors at reformation, which have apparently been crowned with complete success. At the expiration of two months the members of the Lodge being fully satisfied of his reformation, he was passed to the degree of Fellow Craft. The details of his conduct during these two months, though calculated to justify their conclusion upon so comparatively short a probation, it is not necessary to state in this report.

Whatever errors, therefore, the Lodge committed in the first instance, they earnestly endeavored to remedy the evil afterwards, and though the candidate has been reformed, and the good and powerful influences of the institution thereby exhibited, the Lodge is fully sensible of the danger and impropriety of hazarding the reputation and character of the institution by any such experiments.

The charter of ——— ——— Lodge was granted Sept. 14th, 1797, and bears the honored names of Paul Revere, G. M., Samuel Dunn, D. G. M., Isaiah Thomas, S. G. W., Joseph Laughton, J. G. W., and Daniel Oliver, G. Sec.

Its first meetings were held at ———, and until Sept. 11th, 1815, when it moved to ———, and between Dec. 10th, 1856 to Sept. 8th, 1858, the meetings were held alternately at ——— and ———. On Dec. 14th, 1859, the Lodge was moved to its present location in the town of ———.

During her long life she has emigrated many times to meet the wants and conveniences of the Brethren, scattering blessings and doing good wherever she went. Other Lodges have sprung from her loins, and to leave all ample room and verge, she has taken up her abode in the pleasant town of ———.

This town contains about 3300 inhabitants. * * * * * * * * *

The nearest Lodge is in ———, four miles distant, the next nearest in ———, six miles, the next two are, one eight, and the other twelve miles distant.

This venerable Lodge stood firm through that bitterest of all trials, the great popular anti-masonic excitement. She retained her charter and maintained her organization when many, very many, quailed, reeled and fell, before the relentless blast. Your committee are unwilling to report, that now in her old age, after so much usefulness, and such acknowledged career, she should be too severely punished for *one fault*; and therefore recommend that no further action be taken in the premises, than the expression of that censure, and disapprobation of the act complained of, which it has been the endeavor of your committee to set forth in this report, and which will be expressed by its adoption.

May 2, 1860. BENJ. DEAN, *for the Committee.*

GRAND LODGE OF NEW YORK.

[Large meeting—dissolution of the latest spurious St. John's Grand Lodge—the members *individually healed*—proposed change of representation—initiation of sojourners—the Masonic Congress rejected—election of officers—testimonial to P. G. Master Lewis—Assistant Gr. Secretary appointed.]

New York, June 15th, 1860.

DEAR BROTHER MOORE,—Our Grand Lodge closed its annual session on Saturday last—there was a very large attendance present, over 430 Lodges being represented, with a membership of about 30,000. The number of Lodges has been increased during the past year by the addition of several from the St. John's association, which is now dissolved, its members individually healed, and new warrants awarded.

All irregular Lodges are now removed from our midst, except those illegally chartered by the Grand Lodge of Hamburgh.

In consequence of the rapidly increasing size of this Grand Lodge, it may soon become necessary for us to adopt some mode of representation which will reduce the number of members; probably the *special elective* stystem is the only one which will accomplish the purpose. Besides the benefit of a smaller number, we may then, with more certainty, command the services of the more experienced as well as intelligent Masons. Under the present system Masters and Wardens of Lodges are elected more on account of their familiarity with the ritual, than with a view to their sitting as legislators. This change may be made without impairing the distinctive marks of the institution. It may also become necessary to strike off some of the superfluous appointed officers. They are of no manner of use, even for ceremony.

The representative of the Grand Lodge of Connecticut presented a communication from that body, complaining of some of our Lodges encroaching upon their rights, in initiating persons within the limits of their jurisdiction,—in response to which the Grand Lodge adopted a resolution making the penalty for such an offence a forfeiture of the warrant, unless permission be first obtained.

The delegation to the Masonic convention presented a report favorable to the formation of a "North American Congress." After due deliberation the subject was indefinitely postponed—thus defeating again, and I trust finally, a most dangerous experiment. Several years ago the Grand Lodge signified its disapproval of a General Grand Lodge, and it has at no time seen cause to change its position. It has on several occasions yielded to the solicitations of the friends of the measure and consented to examine the various propositions as they were from time to time presented. I feel confident, however, that it was done to gratify those Brethren, and not with the expectation of discovering any scheme devoid of baneful consequences. It is therefore perfectly consistent in its opposition to this.

I trust we have now seen the last of these visionary projects. They are incapable of being made either useful or ornamental. For the purposes as set forth in the preamble, the proposed congress is entirely unnecessary. As for instance, it says—

"To form a closer union and increase harmony." There is no lack of these now. Again—

"To secure and cultivate fraternal relations." These also exist in a preeminent degree. Thirdly—

"To extend our knowledge of the History, Work, Symbolism, Philosophy and Jurisprudence." This is already being done and much more effectively by the Committee on Foreign Correspondence. Fourthly—

"That questions of law may be equitably and permanently adjusted." A Grand Lodge is capable of determining its own questions of law and equity and need not resign this prerogative into the hands of another. The question of Jurisdiction has already been settled. Fifthly—

"That all agitative questions of Masonic interest may be considered and determined."

There is no question of general interest which has a practicable bearing but may be effectually determined by the respective Grand Lodges; other questions are not vital.

I view the proposed Congress as more than simply unnecessary,—it would be positively mischievous in its effects. That which alone can give to it vitality, point or force, is *power*. This power it actually assumes, as we find modestly expressed above, and we may safely calculate upon its being an accumulative one. It proposes to "*permanently adjust*" questions of law and "*determine*" agitated questions. An exercise of it would cast a blight upon the prosperity and dignity of Grand Lodges, as their moral and penal force would soon be destroyed.

Another interesting feature of the session was the reception of Grand Masters Lewis of Massachusetts and Wilson of Canada,—the former long and fondly held in our affection, the latter no less appreciated. In placing the Grand Lodge of Canada upon an independent footing, he deserves and doubtless receives, the gratitude of his Brethren there. The fact of his receiving the first check to that undertaking from New York, renders the occasion of mingling with us in fraternal fellowship, an incident of peculiar interest.

J. W. Simons, Esq., was elected Grand Master, F. M. King, Esq., D. G. M., and J. M. Austin, M. D., Grand Sec.,—the latter being a salaried office, excites competition, and no blame can attach to those who may enter the list in honorable strife for it. *But there is something unmanly in any endeavor to injure one to secure the success of the other.* Dr. Austin has held the office for several years with great credit and honor. He is a high minded, honorable man, in whose judgment and integrity the most implicit confidence can be placed, and has proved himself a zealous and faithful officer. Judging from the perfect failure in the present instance the day will be far distant when he will be superceded.

A testimonial was ordered for the retiring Grand Master, and $250 appropriated for the purpose. His name was also associated with P. G. M Jenkinson in a resolution commendatory of their joint efforts in bringing about the last union.

A Resolution* was adopted a few minutes before closing the Grand Lodge, *creating* the office of Assistant Grand Secretary, and filling it at the same time.

The suddenness and haste with which it was done startled even its friends, and the result, I fear, may cause some mischief. It certainly cannot be sustained by the law. The 29th section of the Constitution clearly designates which are the elective officers, and among them there is no *Assistant* Grand Secretary; nor can this section be altered except by a General regulation. The 32d section is the only one which could be resorted to, for the purpose of finding authority for creating the office in this manner, but they seem to disregard the governing clause. The Article says—the Grand Lodge " may have such additional officers as its necessities or objects require, *to be provided for by a General regulation.*"

Of course the matter here turns upon the question whether the resolution can be so construed as to make it a General regulation. Taking a common sense view of the subject I will venture to say that there is scarcely a Mason in the jurisdiction who would pronounce a Resolution adopted in this manner a General regulation; neither should it be, as it would supply a precedent predjudicial and most dangerous.

Our present rules require that all propositions to amend the Constitution, General Regulations, and Rules of the Grand Lodge shall be referred to the " Committee on the Constitution and By-Laws of Lodges." Sections 6, 7, and 13, of the Constitution, say, " that General Regulations are those which are *constitutionally adopted*, and are intended to be permanent in their character." Again " Resolutions, when they so operate as to alter, modify, or otherwise affect the Constitution, as defined in section 6, they are also styled constitutions." Again—"That no regulation shall be adopted inconsistent with the constitution." All of which prove conclusively that to become a General regulation, a Resolution must take the constitutional course of being adopted at one and re-adopted at the succeeding Annual communication. But in this case, all these directions, as to form, were disregarded.

In addition to these insurmountable objections, the resolution itself, for the purpose intended, is defective, as neither the duties of the office nor the responsibilities incident thereto, are defined. It is a most remarkable circumstance, view it in any light you may. It is a most fortunate circumstance for us that the two gentlemen thus unceremoniously brought together harmonize in feeling and sentiment, otherwise the connection might be of a very unpleasant character. I do not think these objections were foreseen. So far as I could understand the feelings of the members present at the time, it was done more to secure the situation in the office for the recipient, than to change his former situation, as Clerk, under Dr. Austin.

Very truly and Fraternally Yours,

—— ———.

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*Resolved, That a General Regulation be adopted, creating an office to be known as Assistant Grand Secretary, and that Geo. E. Simons, the present Clerk of the Grand Secretary, be appointed to that office for the ensuing year, and that the Grand Secretary be required to pay to him for his services the sum of one thousand dollars this day appropriated for Clerk hire.

INHERENT RIGHTS.

The Vermont committee on correspondence comment on that part of the report of the committee of Louisiana, which treats of inherent rights, as follows:—

The report of the committee on Foreign Correspondence is from the pen of Bro. J. Q. A. Fellows, and is truly an able production. He discusses freely the various subjects which come under his notice. Expresses his opinions so frankly, and withal backs them up so strongly, that we are almost compelled, per force of argument, to coincide with him; and yet we have so little confidence in the "Young America" notions of Masonry, that are creeping slowly into some of our Grand Lodges, and have such an abiding attachment for the "old paths," for "ancient regulations," and "old landmarks," that we are compelled to differ with our Brother upon the question of the "inherent rights of Grand Masters." And yet we are unable to point out any precise "grant of such power," any more than we can find a *specific* grant of "power" to a Grand Lodge to control its subordinates, or which limits the jurisdiction of any Grand Lodge to the State or Territory in which it is located. These have come down to us by general consent, and have become a law by general custom. So in relation to inherent rights of Masters. From time immemorial the doctrine of Masonry has been that the Master was absolute in the East, that no appeal could be taken from his decision to his Lodge or to the Grand Lodge. An aggrieved Brother may make complaint to the Grand Lodge, but not as our Brother argues, take an appeal from the Master's decisions.

So with Grand Masters. Custom and usage have made the law that no appeal can be taken for their decisions, and in all History of Masonry we question whether an instance can be found in which this power, limited only by the constitution and regulations of the Order, has been abused.

WHAT-CHEER LODGE.

THIS spirited Lodge held its annual festival at Providence, R. I., on the 15th June. The attendance we judge was large, and the occasion was manifestly a joyous one. The following Welcome-Ode, written for the occasion, was sung to the tune of *Trancadillo* :—

O, come, Brothers, come,
Join our voices with glee,
'Tis our Lodge festal night,
Let us joyous all be.
Here's a welcome, here's a welcome,
Here's a welcome, welcome, welcome, welcome,
With heart-pledge and hand-pledge,
We're Accepted and Free.

High XII is the hour
To the craftsmen most dear,
When their toils they exchange
For refreshing good cheer.
Here's the good-cheer, here's the good-cheer,
Here's the good-cheer, good-cheer, good cheer, good-cheer,
And Brother, dear Brother,
We welcome you here.

'Tis the hour when our hearts,
Faithful, loving and true,
Seek fraternal reunion,
My Brothers, with you.
Glad reunion, glad reunion,
Glad reunion, union, union, union,
Our hearts seek reunion,
Dear Brothers, with you.

Then meet us in love,
That casteth out fear,
Thanking Him who's above,
Thanking Him for What-Cheer.
Here's to What-Cheer, here's to What-Cheer,
Here's to What-Cheer, What-Cheer, What-Cheer, What-Cheer,
With hand-pledge and heart-pledge,
We'll honor her here.

The usual number of toasts were drank, songs sung, and speeches made, at the table. The following is a very pretty and just tribute to the memory of a worthy deceased Brother :—

A tinge of sadness steals upon our festive hour, to-night, as we gaze upon that vacant chair, and reflect that a Brother who in an eminent degree combined the elements of Wisdom, Strength, and Beauty—whose presence with us at the last recurring festival was like the genial sunshine and the invigorating dew—now slumbers in a narrow crypt by his native hill-side, and awakes no more to the voice of friendship and the sound of good cheer.

" Hushed that voice its fond deploring,
Faded is that eager eye,
Gone the soul of labor wearied
To repose eternally.
But the memory of his service
Oft shall lighten up our woe,
Till the hour we, too, petition,
Nunc dimittis—let me go."

Very green is his remembrance in our hearts to-night, and none will refuse the single tribute of rising while I announce

The Memory of our departed Brother DANA P. COLBURN—The dearly loved—the early lost.

GOTHIC ARCHITECTURE AND FREEMASONRY.

THE art of executing large and magnificent buildings in timber frame work, was carried to high perfection in the northern countries of Europe during the tenth, eleventh, and twelfth centuries. It had made great progress in England, and was there known and practiced in the building of churches, under the name of the Teutonic style. Owing, however, to the perishable nature of the materials, and to accidents by fire, these churches were frequently either destroyed or reduced to a state of extreme decay ; so that the ruinous state of the ecclesiastical edifices in the northern parts of Europe became a serious subject of inquiry at Rome about the commencement of the thirteenth century, and measures were taken to obviate the grievance. These measures were of a singular nature. The pope created several corporations of Roman and Italian architects and artisans, with high and exclusive privileges ; especially with a power of settling the rates and prices of labor by their own authority, and without being controlled by the municipal laws of the country where they worked. To the various northern countries where the churches had fallen into a state of decay were these artists deputed ; and as the first appearance of the Gothic architecture in Europe was nearly coincident with this mission of Roman artists, and as has already been observed, the new style of imitating the arched framework of wood by ribbed arches of stone was known by the name of the Roman style, there arises a presumption that we owe this magnificent style of architecture to these travelling corporations of artists, who in consequence of the exclusive privileges they enjoyed, assumed to themselves the names of Freemasons, and under this title became famous throughout Europe.[*] These same corporations, from their first origin, possessed the power of taking apprentices, and admitting into the body such Masons as they approved in the country where their works are carried on, so that although the style may have originated amongst Italian artists, it is quite possible it may have been brought to perfection by other Masters, who were natives of the different countries to which these Roman workmen were sent, and this will account for the fact that the church at Canterbury, in which the ribbed arch of stone is supposed to have been introduced for the first time into England, was originally the work of a Norman, and afterwards completed by an English architect.

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[*] Sir James Hall's Essay on *Gothic Architecture*, pp. 109. 114.

In speaking of these coporations of architects of the middle ages, Sir Cristopher Wren has given, in the *Parentalia*, the following account of their constitution: "The Italians, with some Greek refuges, and with them French, Germans, and Flemings, joined into a fraternity of architects, procuring papal bulls for their encouragement and particular privileges; they styled themselves Freemasons, and ranged from one nation to another as they found churches to be built—for very many in those ages, were everywhere in building, through piety or emulating. Their government was regular, and where they fixed near the building in hand they made a camp of huts. A surveyor governed in chief; every tenth man was called a warden, and overlooked each nine; and the gentlemen of the neighborhood, either out of charity or commutation of penance, gave the materials and the carriages. Those," adds Sir Cristopher, "who have seen the accounts in records of the charge of the fabrics of our cathedrals nearly four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."

MASONRY IN MEXICO.*

We have before us a pamphlet of eight pages purporting to give a history of Masonry in Mexico. According to this account it was introduced into that country by the highest class of civil and military employees of the Spanish Monarchy, and principally confined to the Europeans and their immediate descendants, and was not common among the lower classes. This was previous to the establishment of the Mexican Republic in 1824. Early in the year 1825, Hon. Joel R. Poinsett, of South Carolina, arrived in Mexico, as Minister Plenipotentiary from this country. Soon after, authority was obtained from M. W. Grand Lodge of New York to establish three Lodges in that city, and Mr. Poinsett was constituted the proxy of the M. W. Grand Lodge of New York. The three Lodges were duly organized, and their officers installed by the Proxy. This was the commencement of Ancient York Masonry in Mexico in opposition to the Scottish rite established permanently. A Grand Lodge was soon formed, of which Brother Jose Ignacio Esteva was elected first Grand Master, and Masonry soon spread throughout the Republic. In the latter part of the year 1826 there must have been over twentyfive Lodges in the country, but they soon became dormant, one after another, for want of proper material for the building, and in a few years, by an act of Congress, all secret associations were declared dangerous for the public safety, and proscribed. The institution still exists in some parts of Mexico it is said; if so it must be among that portion of Mexicans, who, politically, are denominated *Puros*.

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*From the Vermont Report on Correspondence.

GRAND CHAPTER OF CALIFORNIA.

The Grand Chapter of California commenced its 7th Annual communication May 3d, and continued in session four days. The printed proceedings will be sent East to our Sister Grand Chapters in ten days from close of session. W. G. West, G. H. P. presided, and every Chapter in the jurisdiction was represented. I will see that a copy of the proceedings be sent to you. Officers for the ensuing year are as follows:—

H. H. Hartley, G. H. P.; A. Hollub, D. G. H. P.; Jas. W. Bicknell, G. K.; E. H. Van Drear, G. S.; P. W. Shepheard, G. T.; L. C. Owen, G. Sec.; Morris Evans, G. C.; J. Kirkpatrick, G. C. H.; G. Lanphier, G. B. C.; O. H. Dibble, G. S.

JOHN HANCOCK.

John Hancock was born at Quincy, near Boston, and was the son and grandson of eminent clergymen, but, having lost his father, was indebted for his liberal education to his uncle, a merchant of great wealth and respectability, who sent him to Harvard University, where he was graduated in 1754. He was then placed in the counting-house of his benefactor, and not long afterwards visited England, where he was present at the coronation of George, III., as little prescient as the Monarch himself, of the part he was destined to act in relation to the English government. On the sudden demise of his uncle in 1764, he succeeded to his large fortune and extensive business, both of which he managed with great judgment and munificence.

As a member of the Provincial Legislature, he exerted himself with zeal and resolution against the royal governor and British ministry, and became so obnoxious to them in consequence, that, in the proclamation issued by Gen. Gage, after the battle of Lexington, and a few days before that of Bunker Hill, offering pardon to the *rebels*, he and Samuel Adams were specially excepted, their offences being "of too flagitious a nature to admit of any other consideration than that of condign punishment." This circumstance gave additional celebrity to these two patriots, between whom, however, an unfortunate dissention took place, which produced a temporary schism in the party which they headed, and also a long personal estrangement between themselves. In fact, they differed so widely in their modes of living, and their general dispositions, that their concurrence in political measures may be considered proof of their patriotism. Hancock was a magnificent liver, lavishly bountiful, and splendidly hospitable. Samuel Adams had neither the means nor the inclination for pursuing a similar course. He was studiously simple and frugal, and was of an austere, and an unbending, inflexible character.

Hancock was president of the Provincial Congress of Massachusetts, until he was sent as a delegate from the Province to the General Congress at Philadelphia, in 1776. Soon after his arrival there, he was chosen to succeed Peyton Randolph, as president of that assembly, and was first to affix his signature to the Declaration of Independence. He continued to fill the chair until 1779, when he was compelled by disease to retire from Congress. He was then elected Governor of Massachusetts, and was annually chosen from 1780 to 1785. After an interval of two years, during which Mr. Bowdoin occupied the post, he was re-elected, and continued in the office until his death, Oct. 8th, 1793, at the age of 56 years. In the interval, he acted as president of the convention of the State for the adoption of the Federal Constitution, for which he finally voted. The talents of Hancock were rather useful than brilliant. He seldom spoke, but his knowledge of business and facility in despatching it, together with his keen insight into the characters of men, rendered him peculiarly fit for public life. As the president of a deliberative assembly, he excelled. His voice was sonorous, his apprehension of questions quick; he was well acquainted with parliamentary forms, and inspired respect and confidence by his attention, impartiality and dignity.

In private life, he was eminent for his hospitality and beneficence. He was a complete gentleman of the old school, both in his appearance and manners; dressing richly, according to the fashion of the day, keeping a handsome equipage, and being distinguished for politeness and affability in social intercourse.

When Washington consulted the legislature of Massachusetts upon the propriety of bombarding Boston, Hancock advised its being done immediately, if it would benefit the cause, although nearly his whole property consisted in houses and other real estate in the town.

Gov. Hancock was a member of the Masonic Fraternity, and his name is recorded as being present at a meeting of one of the Grand Lodges of this State, before the revolution; but the record of his initiation has never fallen under our notice, nor are we informed as to the Lodge in which it took place, though it was doubtless in one of the early Lodges in Boston.

A NEW LODGE IN MEMPHIS, TENN.

[From the Voice of Masonry.]

We organized this evening a new Lodge in this city, named in honor of Leila Scott Dixon—daughter of L. V. Dixon, P. G. M. of Mississippi. This Lodge is named Leila Scott, and numbers 286.* The little girl was named, at the request of her parents, by Mrs. Charles Scott, now departed. The members of the Lodge have ordered a distinguished artist to take her portrait in full, to be used as one of the *external ornaments* of the Lodge.

After the Lodge was organized, Leila Scott Dixon, through her father, presented to the Lodge the three Great Lights of the Order.

ADDRESS.

"*W. Master, Wardens, and Brethren*:—

"At the request of my little daughter, Leila Scott Dixon, I am pleased to present to this worshipful Lodge the Holy Bible, Square and Compasses, as a testimonial and recognition of the great honor which the friends of herself and father, with the consent of the Grand Master of Masons in the State of Tennessee, have thought proper to bestow upon her by giving to this Lodge her Christian name. A *child*, and by her sex debarred from participating in the solemn ceremonies of our venerable Order, she is aware that the honor conferred springs alone from that love and affection so forcibly taught in the lessons of this holy book, which she has learned to receive as the rule and guide of her conduct.

"And although she may never come within the radius of these compasses, and must dwell in the outer courts of your temple, yet I have reason to hope that, by the help of this good book, which she has learned to revere, she may walk between the *parallel lines of duty* with you to a life of everlasting love, where the light shall shine upon no uncomprehending darkness."

W. M. Bro. Charles Scott arose, and this was his

RESPONSE.

"On behalf of the Brethren of this Lodge, and, indeed, on behalf of the whole Fraternity, these precious gifts are received with pleasure to ourselves, and for the honor of our most ancient Masters.

"It is a solemn fact that light has always been in the world, although it may have shone in the darkness. Our Grand Master Solomon said, 'The spirit of man is the candle of the Lord,' and surely there is light in the conscience of man. But the light of conscience is not the first great light of Masonry, which shines in the revealment of God's own Wisdom, Strength, and Beauty. This light shone upon the face of the waters in the beginning; in the burning bush; in the vivid lightnings on Mount Sinai; in the bright waters of Horeb; in the pillar of fire by night and the cloud by day; in the incense ascending from many ancient altars. It glitters in that twinkling star which Jacob saw, and in the gifted eyes of prophets, priests, and kings. while in every appartment of the first Temple, when it was finished, for then the Lord of heaven and earth came down in His majesty, and filled the house with the radiance of His glory. The light is streaming in all mankind, for such is the bidding of the *Word*.

"Without these Great Lights we could do no Masonic work. May we all endeavor to follow the designs of God, and in token, at least, of little children who are innocent, wear our aprons unspotted from the world.

Memphis, Tenn. S.

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*Giving to a Lodge the *name* of a woman, is something *new* in Masonry, and will be very apt to strike most of our readers as a measure of questionable propriety. The address of presentation is pretty, and the response characteristic.

GRAND LODGE OF MUNSTER, IRELAND.

The Provincial Grand Lodge of Munster, the most venerable Masonic body in the kingdom, now in existence nearly a century and a half, held its quarterly meeting on Monday, 21st May. The attendance was unusually large, the greater number of the Lodges in the Province being represented. The meeting was rendered more interesting than on ordinary occasions from the circumstance of the Provincial Grand Officers appearing for the first time attired in the splendid new clothing and jewels which were provided by a subscription among the Lodges and members of the Craft. The Lodge furniture was also new and elegant. The entire paraphernalia were manufactured by Brother H. Flavelle, of Dublin, in accordance with the designs and patterns lately adopted by the Grand Lodge of Ireland, and reflect great credit upon his taste and superior skill as a Masonic jeweller. The aprons are of the finest lambskin, embroidered with rich watered blue ribbon and the finest broad gold lace and fringe. The collars are of the same superior style. The jewels are of silver, richly gilt, being circles of about four inches diameter, with each appropriate emblem of square, level, plumb, &c., &c., in the centre; around the rim the words "Provincial Grand Lodge of Munster" are raised in high relief. The Holy Bible is the finest edition, imperial quarto, magnificently bound in royal blue Morocco, and richly guilt, with suitable devices and inscriptions. The sacred volume reposes on a cushion of rich blue Genoa velvet, with gold embroidery and tassels. The Deputy Provincial Grand Master, George Chatterton, Esq., on presenting the clothing and jewels, delivered an appropriate and impressive address to the Brethren present. After the routine business had been transacted, the Provincial Grand Architect, Sir John Benson, rose on behalf of the Mayor, the Right Worshipful Brother, Sir John Abbot, M. P., who, being absent attending his parliamentary duties, had deputed Sir John Benson to act for him on this occasion. Sir John said that the very great honor and pleasure devolved upon him of presenting, in the name of the Mayor, his esteemed friend and Brother George Chatterton, Deputy Provincial Grand Master, with the handsome testimonial which he held in his hand, in commemoration of the valuable assistance rendered by him and the Masonic body on the occasion of laying the foundation of the new bridge in November last. Sir John then presented the Deputy Grand Master with a beautiful Masonic Mallet, which had been manufactured expressly by Mr. E. Hawkesworth, Grand Parade, after a design by Sir John Benson. The head of the Mallet is of fine ebony, highly polished, and rimmed with embossed silver. The handle is of the purest ivory, richly turned and ornamented, having attached to its extremity a square and compass in solid wrought silver upon a circular silver plate. On the top of the head is the following inscription, surmounted by the Chatterton Arms and motto "*Loyal a Mort*":—

"Presented to George Chatterton, Esq., J. P., Provincial Grand Master of Munster, by Sir John Abbot, M. P., Mayor of the City of Cork, upon the occasion of laying the foundation stone of the new St. Patrick's Bridge, Cork, by His Excellency the Lord Lieutenant of Ireland, and the Masonic Body of the Province of Munster, on the 10th November, 1859, Sir John Benson, Chief Engineer.

The Deputy Grand Master returned thanks for the very valuable gift presented to him, which he trusted would long continue in his family as a memorial of the part he had taken in the interesting ceremony of laying the foundation of the bridge, which, when completed, would be one of the noblest structures in the Kingdom, and a lasting ornament to his native city.

THE ORIGIN OF FREEMASONRY.

In the district of Asia Minor called Ionia, there existed, before the building of King Solomon's temple, a very remarkable fraternity called the Dionysian Artificers. They were an association of scientific men who possessed the exclusive privilege of erecting temples, theaters, and other public buildings in Asia Minor; they possessed appropriate words and signs by which they could recognize their Brethren; they were divided into Lodges called by different names. Their rules for the support of their poorer Brethren, for securing general concord, and for the promotion of public and private virtues, so exactly coincide with those of our Brotherhood, that without the least hesitation we may ascribe to the Dionysian artists the origin of Freemasonry. In truth, these men were Freemasons, and no institution so nearly resembles its original foundation, as the body of Freemasons; their rites, rules, and orders, so agree with the Dionysian builders, as even now to be almost identical with them. We may then rest assured that at the building of the Temple, the skillful masons and architects whose aid Solomon obtained, did belong to the fraternity I have just referred to. The Syrian artificers brought to Jerusalem their science and mysteries; from Jerusalem these mysteries were propagated as from their original source; "and to distinguish the excellency of the Craft in those days, for although the materials for building the temple were prepared at such a great distance, when they were put together at Jerusalem, each piece fitted with that exactness that it appeared more like the work of the G. A. O. T. U. than of human hands."

Cotemporary with the Dyonysian artificers, there was in Judea a very peculiar society of Jews, called the Essenes, their tenets and ceremonies bore a resemblance to those of Freemasons; they had traditions connected with the Temple. The strictest scrutiny was made into the character of every candidate for admission into this fraternity. If he was approved and accepted, a solemn oath was administered to him; binding him, at the risk of his life, never to divulge the secrets of the Order. They had particular signs by which they could recognize the Brethren, and these bore a strong resemblance to those of Freemasons. How readily would these two fraternities, the Dionysian builders and the Essenes, amalgamate and give rise to a new society combining features common to both; therefore the origin of Freemasonry might be termed a variety of these two fraternities. Thus I have endeavored to trace the origin of Freemasonry; it is a science confined to no particular country, but extends over the whole globe. Wherever arts flourish, there it flourishes also. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes a universal language.

The end the, moral, and purport of Masonry is, to subdue ou passions, not to do our own will, to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity, always bearing in mind to act up to the principles of the Craft, and not failing to discharge our duty to the G. A. O. T. U. with fervency and zeal; for as religion is the golden cord that unites man to God, so Freemasonry is the silver chain that runs from man to man.—*Bobart.*

CLOSING ADDRESS OF A GRAND MASTER AT THE DEDICATION OF A MASONIC HALL.

[Communicated.]

Brethren,—This Hall having now been dedicated to Freemasonry, Virtue, and Universal Benevolence, according to our ancient rites and charges, may it ever be regarded as a sacred retreat to which the members of this Lodge and worthy visiting Brethren will resort with pleasure and profit. Here let the humane and noble principles of our Order be inculcated, that you may be enabled faithfully to practice them when abroad in the world. Let not contention or strife enter herein, nor these walls ever echo any sounds which shall denote a divided Brotherhood. And as the temporal Architect has supplied you with these conveniences so necessary to your Masonic security and happiness, so may the Great Architect of the Universe provide for you a Lodge "not made with hands, eternal in the Heavens," in which your joys shall be everlasting.

As a man loses not his reason, sensibility, or activity of intellect, by the loss of a limb, so Masonry, tho' amidst the increasing atheism of the world it suffered the loss of many noble members, was never wholly obliterated. Enfeebled by the degeneracy of mankind amongst apostate nations, its essence was, nevertheless, preserved by that small race *of men who adhered to the genuine worship of God.*

MASONIC CHIT CHAT.

24TH JUNE.—It was quite an unusual occurrence that the nativity of St. John should have passed off the present year without the Brethren of Boston being afforded a convenient opportunity to unite in the observance of it. This is probably in some measure to be attributed to the fact that the Lodges the past season have all been overworked, and the Brethren have got tired of such constant application to Masonic duties and ceremonies —too tired to play—that is to play *in form*, and under restrictions. The only public celebration in the State was at Pittsfield, which, for local reasons, was held on the 22d. The day was, however, appropriately noticed by many of the Brethren in a more private way. A large number of the members of the De Molay Encampment, with their ladies, spent the day at Chelsea Beach, and had a good time generally, including an excellent dinner, at the Ocean House. The R. W. Brother WM. D. COOLIDGE, Esq., Junior Grand Warden, and the Brethren at Newtonville, entertained a large number of Brethren. The afternoon was spent in an agreeable manner, and to the gratification of all who were fortunate enough to enjoy the liberal provisions spread before them by the generous hosts.

THE PLATONIC BODIES.—They are geometrical signs, and were adopted by Pythagoras in his secret philosophy. They are— the right angle, a symbol of morality and justice; the equilateral triangle, a symbol of God, the essence of light and truth; the square, a symbol of the divine mind, or the laws of natural religion; the cube, a symbol of the mind of man; the dodecahedron, a symbol of the universe.

☞At the late annual festivals of three of the noble Masonic Charities of England, the magnificent sums of $10,500 were subscribed by the Brethren for the Benevolent Institution (for widows), $8000 for the Boys' School, and $15,000 for the Girls' School—making a total of $33,500 for the year! Our English Brethren may well feel proud of their charities.

☞Our readers will perceive by reference to the interesting letter from our correspondent in New York, that the spurious St. John's Grand Lodge in that city has, for the *second time*, been dissolved, and its members, and probably Lodges, received into fellowship with the regular body; in this case, however, we are happy to notice, the members were "*individually healed.*" We trust the thing will now be a fixed fact, and that we shall hear no more of such *speculations;* but of this we are not very sanguine.

☞The London Freemasons' Magazine lays down as the law of Masonry, that "The S. W. should not take the Master's chair whilst governing the Lodge, but sit immediately to its right. A Master should never resign his chair whilst in his Lodge, but should continue to fill it even if he has called upon any other Brother to perform a ceremony." This is undoubtedly the ancient, and therefore perhaps the only correct practice, but it is not usually adhered to in this country, not even in Grand Lodge.

☞Lady Byron, the widow of the poet, died recently in London. She was the daughter and heiress of the late Brother Sir Ralph Milbanke, who was Provincial Grand Master of the Province of Durham in 1811. She was born in 1794 and married to Lord Byron in 1815, by whom she had one child only, namely, Ada, who married the Earl of Lovelace in 1835, end died in 1852, leaving three children, two sons and one daughter.

Ancient Bibles.—The Royal Cumberland Lodge, England, has upon its altar a large black-letter Bible, printed in 1632,—the John of Gaunt Lodge, at Leister, has a copy of the "Breeches Bible," printed in 1610,—and St. John's Lodge, one of 1611. Though not the most ancient bibles in existence by any means, yet they are highly valued for their antiquity.

Forget not thy friend in thy need, and be not unmindful of him in thy riches.

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MASONRY IN PRUSSIA.

DIPLOMAS—RIGHTS OF JURISDICTION—INITIATION OF SOJOURNERS.

THE Grand Lodge of the Three Globes, at Berlin, has adopted certain regulations for the government of its Lodges, in the admission of visitors, which it may be important to many of our Brethren—particularly those who are in the habit of paying occasional visits to the fatherland—to know, and which, for their information, as well as for that of all others interested in the matter, we transfer to our pages from the report on correspondence of the Grand Lodge of New York, as follows:—

1. That each Grand Lodge certify the diplomas of her daughter Lodges, by which it is to appear beyond doubt, that the Lodges issuing such diplomas are under the jurisdiction of such Grand Lodge, and therefore belonging to the recognized Lodges
2. To limit the validity of such certificate (diploma) to three years.
3. That each certificate contain the signature of the owner, for the purpose o comparing it with the writing of the party presenting it.

The Grand Lodge approved also the proposition agreeing to unite with the other sister Grand Lodges of Prussia, and other German Grand Lodges.

It has frequently happened of late, that Lodges outside of Prussia have addressed the Grand Lodge of Berlin, to inquire into the character of candidates for Masonry, of the Jewish religion, residents of Berlin. For the purpose of having a uniform proceeding in reply to such inquiries, it is concluded

4. If a Prussian subject requests to be initiated and admitted in a Lodge outside of the kingdom, such Lodge is bound to make the necessary inquiries, as to the fitness of the candidate, of the Lodge where he lives, or of the Prussian Lodge nearest his residence.

The name of the candidate is then placed on a board, and the Brethren are required to give their opinion within the legal time. If such inquiries are directed to the Grand Lodge, in case the candidate is a resident of Berlin, they will be referred to the daughter Lodges to be answered.

5. If the inquiry is favorable to the candidate, and if he is received in the Lodge in which he seeks initiation, then he may be admitted as a visitor in the Prussian Lodges, according to the existing laws.

6. If the information is unfavorable to the candidate, and he is, nevertheless, received in the Lodge which inquires about him, *he can not be admitted in a Prussian Lodge.*

7. If no inquiries are made by foreign Lodges, it will remain with the Prussian Lodges to decide *whether to admit the party or not.*

The first of the above provisions is, we believe, in conformity with the practice of most of the Grand Lodges in this country, though, we regret to be obliged to say, there are a few jurisdictions where the practice of issuing Certificates, without the official sanction of the Grand Lodge, obtains among the Lodges. Such Certificates will of course hereafter be useless in Germany, as they have been in Massachusetts for three quarters of a century, and ought to be everywhere. They have become articles of trafic among Masonic peddlers, and are wholly worthless for any other purpose. All Certificate should emanate either directly from the Grand Lodge, or bear the official attestation of the proper officer of that body, that the Lodge issuing them is a lawful Lodge under its jurisdiction. This alone can give them authority anywhere beyond the immediate limits of the Lodge issuing them. And it is this Certificate which the regulation of the Grand Lodge of the Three Globes very properly requires of all visitors to its subordinate or daughter Lodges.

The limiting of the validity of the certificates to three years, would be a matter of too great inconvenience to meet with favor in this country. The migratory habits of our people would indeed render the thing impracticable. With our German Brethren, who are, to a much greater extent, *fixtures* in the homes of their fathers, it may succeed. We should, however, even with that advantage, prefer the practice which more generally obtains, of requiring the endorsement of the Secretary of the Lodge, when about to leave on a temporary journey, or for a permanent residence abroad. This is in effect a renewal of the diploma, and may be usually accomplished with little inconvenience.

The third provision is in force everywhere in this country and in Europe.

The 4th, 5th, 6th and 7th articles all pertain to the initiation of sojourners by foreign Lodges—a subject which at this time is receiving the especial attention of the Grand Lodge of Maine. It will be seen that the principle that the candidate may select his own Lodge in which to be initiated, is recognized by the German Grand Lodge, as it is, we believe, by every Grand Lodge in Europe, without a single exception. The prevailing practice of this country is different. But this is the consequence, not of any general law or ancient usage, nor yet of any specific arrangement between the Grand Lodges of the country, but rather of comity and mutual concession, prompted by considerations of mutual advantage, and the general good. It was not always so. Indeed, not until the last twenty or thirty years—since the Lodges have become numerous, and the facilities of intercourse between the States greater than formerly between the towns—was the right ever called in question. The candidate might receive initiation wherever he chose to seek it, and in any Lodge willing to receive him. This was a loose and dangerous practice, and has therefore been corrected, with the approval and concurrence of all parties, so far as the Grand Lodges in this country can control it. But their control does not extend beyond the limits of the country. We cannot make regulations and demand that the whole world shall submit to them, or be governed by them. Others have rights as well as ourselves, and are probably as tenacious of them.

Our readers will be happy to notice that the Prussian Grand Lodge, while it acknowledges the right, has thrown around it such safe-guards as will tend very materially to lessen the danger which the experience of this country testifies would almost inevitably result from an unrestricted exercise of it. These require, first, that before initiation, the foreign Lodge shall make the "necessary" inquiries as to the fitness of the candidate, of the Lodge in the town of his residence, or if there be no Lodge there, then of the Lodge nearest thereto. This would generally prevent the admission of unworthy persons, and perhaps afford nearly as much security as though the candidate was required to make his application nearer home. But the conditions of the regulation go further and provide, that, in case such inquiry results favorably to the candidate, he may, after the initiation, be recognized and received as a Mason by the Lodges in Prusssia ; but if, on the contrary, the result is not favorable, and he is, notwithstanding, received by the foreign Lodge, then he "cannot be admitted in any Prussian Lodge," and is, to this extent at least, to be regarded as an irregular and clandestine Mason. But if, again, no such inquiries are made by the foreign Lodge, then the Prussian Lodges are at liberty to recognize him or not, as they may think proper.

These restrictions, or perhaps more exactly speaking, conditions, though on the face of them somewhat severe, are not, we apprehend, any too much so ; nor do they differ essentially from the practice which prevails to a considerable extent in this country. The principal differences are, first, that we here deny the right of the Lodges of one State to initiate sojourners from another, without the consent of the proper authorities. Prussia concedes the right, but qualifies it as above stated, as a condition on which alone she will recognize the initiated ; secondly, if the foreign Lodge initiate the candidate in contravention of the unfavorable opinion of the Lodge inquired of, she will not admit him into her Lodges. We in this country, hold that a rejection by a Lodge in the State where the candidate resides, is good cause for his rejection as a visitor, should he obtain initiation elsewhere, without the permission of that Lodge, or the higher authority of the Grand Lodge. And again—the Prussian Grand Lodge leaves it to the option of her Lodges to receive as a visitor or not, one who has received initiation in a foreign Lodge, without the recommendation of the Lodge in or nearest the town of his residence. Some of our Brethren and Lodges hold that a party so initiated has no claim to be recognized as a Mason, and refuse him admission. The Grand Lodge of Prussia, however, places the matter on its proper ground. It should be left to the discretion of the Lodge. If the candidate is unworthy and has sought initiation elsewhere to avoid rejection, we would not, as Master of the Lodge, in the place of his residence, receive him as a visitor ; while, on the contrary, if he be a worthy man, and has been induced, from a better knowledge of the members, or through the influence of friendship, and in ignorance of the regulation on the subject, to obtain initiation elsewhere, we should receive him as a visitor and admit him to membership, holding the Lodge alone responsible for any irregularity in the proceeding.

CELEBRATION OF ST. JOHN'S DAY.

The De Molay Encampment of Boston, celebrated the festival of St. John, on Monday, June 25, by an excursion to Chelsea Beach, where the members, with their wives and daughters,—numbering about seventyfive, spent the whole day in a most satisfactory and delightful manner.

The proprietor having given them the disposal of the entire establishment, the company, upon their arrival distributed themselves into various parties, some strolling, some sailing, some bowling, and many to the fine music of Spaulding's Band kept up the merry dance in the parlors, the whole day long.

At 4 o'clock the company were summoned to the dining hall, where about seventyfive ladies and gentlemen sat down to a splendid dinner of fish, flesh and fowl, served in the proprietor's very best style, and doing him great credit,—it was truly one of the best we have ever seen served at a sea-side Hotel. After about an hour spent in discussing the table luxuries, Com. Parkman welcomed the company by a few happy remarks. He said they had met, in accordance with a time-honored Masonic custom, to celebrate St. John's day,—that it was unusual to hold Masonic sessions in the day time ; and much more unusual for them to have present the ladies. He welcomed this new order of things with great joy, and was greatly rejoiced to see the ladies present upon this return of our festival of St. John, and sincerely hoped it might inaugurate a new way of celebrations. He assured the ladies that though absent from our meetings, woman, by every true and courteous Knight, is always remembered ; and one of our first duties as Sir Knights, is to honor and esteem her as our greatest blessing. For himself and in behalf of every Sir Knight, he gave them a cordial, hearty, *Knightly welcome*, and closed with the following sentiment :—

Woman—a bright ray of sunshine, that alway cheers by hope when away, and by welcome upon our return.

This sentiment brought Gen. Tyler to his feet, who happily responded for the Ladies ; and then followed a succession of impromptu sentiments that called up Sir Knight Woodbury, Rev. Sir Kt. Dadman, Maj. Collins, Dr. L. W. Clark, and many others, and funny speeches, laughter and frolic was the order of the time till half-past 7, when the Company started for home, each highly gratified with the celebration, and all determined to repeat it at the first opportunity, as all are satisfied *this* is the most Masonic way to celebrate the 24th of June.

GRAND LODGE OF NEW YORK.*

Dear Brother Moore,—In a sketch of the proceedings of the Grand Lodge of New York, given by your correspondent, particular reference is made to a Resolution adopted by that body, and intended as a General Regulation, creating the office of Assistant Grand Secretary, and, at the same time, appointing the officer. As it is alleged that this action conflicts with the constitution of that jurisdiction, and, moreover, as a precedent, is dangerous in its effects, it consequently becomes a subject of some interest to the craft in general.

One would judge that the usual calm and judicious spirit which, from their results, seem to characterize the proceedings of that body, had forsaken it on this occasion, and was superceded by that of haste and indiscretion. Some of those present at the time, appear to have been swayed by an overstrained anxiety to carry a special object, and suffered themselves to be hurried on by their feelings regardless of the consequences.

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*The matter here discussed, (and we are happy to add, logically and fairly discussed) by our correspondent, is, in its immediate bearings, wholly of a local character ; yet, like all questions of legislation, affecting the government of our Institution, the principles involved in the discussion, are of sufficient general application to render it of more than local interest. We have not the Constitution of the Grand Lodge of New York before us, but from the intelligence and high character of our correspondent, we are certain that wherever he has had occasion to quote or state any of its provisions, having a bearing on the subject, he has done so with entire truth and fairness. The question in discussion seems to be, whether the Grand Lodge, in adopting the "new regulation," as an addition to, or amendment of, its organic law, has not stultified its own Constitution, by transcending the powers therein delegated, or reserved, to itself? And if this proves to be so, then the question arises, whether a law, enacted by a Grand Lodge, in derogation of its own Constitution, is of any greater validity or legal force than an unconstitutional law passed by one of its subordinate bodies? If, again, this question be decided negatively, then arises the, perhaps, more important and delicate inquiry—what is the duty of the Grand Master in the premises ; and what should be the character of his instructions to the Grand Secretary ?

Our readers will perceive from the foregoing that the discussion started by our correspondent possesses something more than a local interest.—*Editor Magazine.*

We are justified in these conjectures, as legitimately inferential from the information received through your correspondent. We are informed that there "was a strife for the Grand Secretary's office." This of itself implies rivalry, with its concomitants. Failing in this, another step was taken, if not to annoy, then to enhance the interest and favor the position of a friend, by placing him beyond a contingency.

Viewing the subject from this point, and having my interest excited by its novelty, I have been induced to examine its constitutional bearings and consequences. I find the whole proceeding evidently the result of one of those oversights so frequently occurring at the close of a session, where the business of a *day* is crowded into an *hour*. Those, comparatively, few moments are sometimes made the occasion, when all are wearied and anxious to retire, to carry some partial measure, or one of doubtful utility or propriety. This point should be carefully guarded by the wise and prudent, and the Craft more effectually protected from this mode of procedure. Some judicious *immovable* standing rule might accomplish the purpose. The present is a grave error, and may lead to some embarrassment.

Possessing almost absolute power, a Grand Lodge should display in its proceedings, all the characteristic teachings of the Institution. Justice, virtue, benevolence, and benignity, should pervade their very nature, and never be lost sight of through under haste or indifference. Their being no appeal from its decisions, no cause for any should ever arise,—certainly it should never override its own Constitution.

It will be unnecessary to requote the portions of the constitution given by your correspondent, which clearly establish the fact, that, to create an additional office "*a new Regulation" must first be adopted*, and that this can only be done in the manner prescribed by the Constitution. Looking for the mode usually adopted in such cases, I have examined the printed proceedings of that body for several years back, and discover, with but slight variations of phraseology, that every proposed amendment has one invariable form. It is worded with great care and precision, and when intended to be temporarily operative, before its final adoption, is so expressed, and is in this form—"*Resolved*, that this Grand Lodge approve the following *New Regulation*, to be added to the General Regulations of this Grand Lodge, and do give their affirmative vote thereto. And the same not being inconsistent with the said General Regulations, this Grand Lodge do adopt the same, to have effect for the period of one year from the time of its adoption. And, in the meantime, that said proposed New Regulation be appended to the published proceedings of this Grand Lodge, at the end thereof, for the consideration of the subordinate Lodges within the jurisdiction of this Grand Lodge, and in that form be sent to each of said Lodges."

Taking this standard of form, which, in that jurisdiction, is held as necessary to the incorporation of New Regulations or amendments to the constitution, the resolution adopted by that Grand Lodge, as you have it, is eminently deficient, both in its preliminary and enacting clauses. It makes an order, it is true, "that a General Regulation be adopted, creating an office to be known as Assistant Grand Secretary;" but this simple order does not rightly create such a one—other forms being requisite to its perfection. Nor does the Resolution itself possess any of the essential elements or qualifications of a General Regulation. It is, therefore, evidently inadequate to the design intended, and, in this stage of the proceedings, useless for all practical purposes.

In the first place, the section it was intended to amend, is not designated, and consequently the Lodges to whom it should be sent for ratification, if needs be, are left, thereby, uncertain as to its full intent and application.

In the next place, it is not in keeping with the constitution, either in letter or spirit, in that, no duties are assigned to the office, which we find is carefully done in every other instance, from the office of Grand Master, through every grade, to that of Tyler.

In the next place, it relieves the Grand Master of his duty, and deprives him of his prerogative, to appoint all the officers of the Grand Lodge that are appointed; which privilege cannot be taken from him without the previous adoption of a New Regulation. The 32d section of the Constitution says—"Appointed officers are selected by the Grand Master and hold during his pleasure." This resolution interferes with both provisions, and in this is "inconsistent with the General Regulations." It not only selects the party by name, but otherwise particularly identifies him, and then says, "and that he be appointed to that office."

Again,—it disburses the funds of the Grand Lodge through an unconstitutional medium. It requires the Grand Secretary to perform duties which are carefully and specifically imposed upon the Grand Treasurer, thus preventing him from complying fully with his solemn duty, "to receive and keep a proper account of all moneys of the Grand Lodge, and pay over the same without delay to the Grand Treasurer."

Finally, it first appoints the officer and then, as it stands in the resolution, fixes his salary. This is at variance with rules governing all other cases, and in this particular also does violence to the spirit of the Constitution.

The fact is, the whole affair is a bundle of blunders, and ought to be so declared and set aside by the Grand Master, as being totally powerless. It doubtless would never have received serious consideration, had its inconstitutionality been perceived at the time. This occurrence shows how fitting and proper it is, to first submit such important matters to the scrutinizing and grave investigations of a Standing Committee.

In looking into the policy of such a measure, the question which presents itself is not altogether a speculative one, and may be examined with some degree of propriety and profit. If such a resolution can be made operative, what will be its practical effects? In the first place, it would be diametrically opposed to the essential rules of discipline, and would mar that symmetry so requisite to any system of management. As a Clerk, custom defines his duties. As an Assistant, with no specified duties, he would be under the control of no rule, power, or guidance. In this position, he may assume an authority which should belong exclusively to the Principal, and thus would the Grand Secretary's office be thrown into irremediable confusion.

Again,—the two officers would be brought necessarily into official conflict, which must operate disastrously to the best interest of the office. The Assistant, not being accountable to the Grand Secretary for his acts, would soon act independently of him, and thus the most delicate operations of the office would be exposed. In this way, the heavy pecuniary responsibilities of the Grand Secretary would be jeopardized, and his social and official position be sorely embarrassed.

Lastly,—It would be violative of all rules of propriety. If two individuals are, by law, thrown together in the same office, with well defined duties assigned to each, there may occur no cause of feeling on the part of either, and no conflict to be apprehended, either personal or official. But to place one there as Assistant, without consulting the wishes or judgment of the Principal is, in my humble judgment, the height of indelicacy, and discourteous in the extreme. The fact, as in this case it may be, that the parties thus thrown together, harmonize in every essential particular, does not alter the principle involved, nor does it remove its objectionable features. If an agreeable companion *can* be forced into the Grand Secretary's office, a disagreeable and wiry *friend* may be. D.

ANCIENT GUILDS.

THE following paper is taken from "Nichols' Progresses of James I," from which we have before made extracts of interest to the Masonic student.

"Sir John Watts, Lord Mayor of London, entertained the King, at Clothworkers' Hall, with a splendid dinner, of which Howes gives the following account:

"Friday, the 12th of June, [1607,] his Majestie, being attended with diverse Lords of the Privie Counsel, and others, came privately unto the Maior's house and dined with him, as hee hadde appointed the day before; and after dinner Sir John Watts, Lord Maior, presented his Highnes with a purse of gold, which hee very gratiously accepted, and signified therewithall, as hee did in like manner whilest hee sate at dinner, his most especiall love and care of the Cittie of London, with her Majestrates and Cittizens. And when the King was ready to departe, the Lorde Maior humblie besought his Majesty, of his most especiall grace and favour to the Cittie in generall, and to that Societie in perticuler, that hee would be pleased to be free of the Clothworkers, which hee also very graciously accepted; then the King descended the dining-chamber, and went into Clothworkers' Hall, the Lorde Maior bearing the sword as hee did before, after hee hadde presented it unto his Majestie at his first coming, and by the Kinge delivered him backe againe; and being entered into the Hall, hee was receaved by the Master and Wardens and Assistants of that Company, in very grave and comlie manner, unto whom the Kinge gave good respecte and kind speeches, and according to their humble generall request, it pleased the King to dignify the Cittie and that Societie, and being in the open Hall hee asked who was Maister of the Company; and the Lord Maior answered, Syr William Stone, unto whome the King sayed, "Wilt thou make me free of the Clothworkers?" "Yea," quoth the Master, "and thinke myselfe a happie man that I live to see this day;' then the King saied, 'Stone, give me thy hand, and now I am a Clothworker;' and after that hee walked into the garden, and into the great parlour, the Lord Maior bearing the sword before him; and whilest hee sate there, the Earles of Shrewsbury and Cumberland, being both free of that Company, presented his Majestie with bread and wine; the King rose up and sayde then, 'now I drinke unto all my good Brethren the Clothworkers, and I pray God to blesse them all, and all good clothwearers. And for proofe of our speciall favour to this fraternitie, and for their encrease of mutual amitie, I doe here give unto this Company two brace of buckels yearly for ever, against the time of the election of the Maister and Wardens of this Societie;' then the Lord Maior, the Maister, the Wardens, and Assistants, humblie thanked his Majestie for those high favours done to that Company; and, having kissed his hand, the King departed. At this time also there were divers Noblemenne and Gentlemen made free of the Clothworkers."

MASONIC CELEBRATION AT LITCHFIELD, CONN.

THE fraternity of Free and Accepted Masons celebrated the Anniversary of St. John the Baptist, on Tuesday the 26th, at Litchfield, Con. The attendance was large, and the exercises, festivities, &c., passed off in the most circumspect and pleasurable manner. An extra early train was run from Bridgeport, which took delegations from that city and other stations along the Valley, in connection with teams at Litchfield station under the direction of Mr. Smith, who landed the company in the village about half-past nine o'clock, where they were received by the Marshals and Tompkins' Band, and conducted to the County House, thrown open for their reception.

The procession was formed from St. Paul's Lodge Room, Frederick Buel, Chief Marshall, at 11.15, in due order, and after marching through some of the principal streets, entered the Congregational Church, where the exercises took place. The Church was crowded to suffocation, the ladies filling the galleries, and hundreds remained outside, unable to gain admission.

After some fine music by a select choir, accompanied by the organ, under direction of Bro. H. A. Hull, prayer was offered by Rev. Brother Curtis Woodruff of Naugatuck. Singing by the choir. Rev. Bro. J. M. Willey, of Waterbury, was then introduced, and for over an hour held the riveted attention of the audience during one of the most lucid and eloquent addresses upon the origin, rise and progress of Masonry, that it has been our good fortune to hear since our long connection with the Order. Not a word was lost to the attentive hearers, and the impress of his discourse was manifest on every countenance.

When the speaker had concluded, the song of the "Most Excellent Master" was sung by the choir, the Brethren joining. Then followed the benediction by Bro. J. S. Covell, of Wolcottville, and the audience retired.

The procession was then re-formed, and after making a short *detour*, entered the tent erected upon the East Park, where an excellent entertainment was prepared by Bros. W. H. Crossman and H. S. Spencer. About three hundred Brethren and ladies were seated at the tables, the W. Master of St. Paul's Lodge presiding. At his table, on the right, sat the Ministers of the Gospel, on his left the aged Brethren and invited guests. The blessing was invoked by the Rev. Mr. Woodruff of Naugatuck—after which, for an hour or so, was a feast of reason and a flow of soul. The bill of fare was excellent, comprising substantials and luxuries, and in plenty, and served up in good taste. The dinner discussed, toasts and sentiments were given, with some speechifying, all under the patronage of nature's beverage.

At 4 o'clock, the parting song was sung, and the banquet hall was deserted. The arrangements were perfect, and no incident occurred to mar the festivities. The town was alive with people, and taking all in all, it was a great day for Litchfield.

PRESENTATION IN MALDEN.

On Thursday evening, June 21, 1860, a pleasant surprise awaited the members of Mount Vernon Lodge.

A large number of the ladies of Malden assembled at the Lodge room and took possession. By a previous invitation from the ladies, the members of the Lodge were present at 8 o'clock, on the same evening. On entering the Hall, the Lodge was presented with a beautiful Melodeon, and an elegant marble faced Clock,—the gifts of the wives and daughters of the members. The presentation address was made by Miss Martha Lizzie Hill, daughter of Benj. G. Hill, Esq., Past Master of Mt. Vernon Lodge.

The Melodeon was manufactured by Prescott Bros., of Concord, N. H., at a cost of $120, and is a fine toned instrument, rich rosewood case, with a silver plate upon the outside, bearing the inscription—"Presented by the wives and daughters of the members of Mount Vernon Lodge, Malden."

The Clock is an elegant marble faced time piece, manufactured by Messrs. Howard & Dana, of Boston, at a cost of $50, with a like inscription, in *vermilion*, s on the Melodeon, and both will be highly prized by the members for their intrinsic value; but more especially from the manner in which they came into possession of the Lodge.

The presentation address by Miss Hill was made in a graceful and elegant manner. The presents were received in behalf of the Lodge by Rev. Bro. T. J. Greenwood, Chaplain of the Lodge, who responded in his usual felicitous manner.

ADDRESS.

Respected Sir,—In entering upon the discharge of the duty which this evening devolves upon me, permit me to say, in all sincerity, that most gladly would I have declined the uncoveted honor which has been conferred on me, and have seen one of ability occupying my position. But circumstances conspired to render it otherwise, and only from a conviction of duty, have I consented to perform the appropriate task of another. I stand here, therefore, the representative of those whose unfeigned respect and esteem for the institution you so worthily adorn, are as pure as the beautiful ensign of Masonry, emblematical of that unsullied life, so essential for entrance at the portal of happiness. Although in the mysteries which characterize the fraternity we are not privileged to participate, to accuse us of distrust and suspicion is to erroneously represent us as a class. Should woman fail to cherish regard for the divine attribute of Truth, for the exercise of Brotherly Love, of commiseration, and aid for the unfortunate, of what *could* she boast? If the sacred volume on your altar, dedicated to God, the virtues of Temperance, Fortitude in life's calamities, Prudence,and Justice, that emanation from Heaven, are not sufficient to command the admiration and approval of female character, then, indeed, would we gladly ignore it. But, sir, while your time is equally divided into the service of the Lord, the faithful execution of every duty, and that repose so necessary for the recuperation of our exhausted energies, you will never find us other than appreciative lovers of the truly noble sentiments you profess. Even were we unacquainted with your tenets, we could but wish your prosperity, satisfactorily convinced that those nearest and dearest to us would never countenance wrong in any form. When I consider that among your number is one whose counsel has ever guided, whose care protected, and whose love encircled me, 'tis then I perceive how those whose hearts and lives are blended almost imperceptibly with others, are drawn by the silken bands of affection, to honor the association. And when we see the venerable servant of the living God bending in supplication at this altar, we feel reassured that the purest morality is here inculcated which, if practised, would conduce greatly to the advancement of the world in righteousness. With the avowal of these sentiments, allow me, in behalf of the ladies, to present through you to the Brothers of Mt. Vernon Lodge, the chronometer, and musical instrument, which you see before you. May the former, by the constant performance of *its* task, stimulate you to unremitting diligence in your several vocations, while it shall remind you that sublunary things are evanescent, that perhaps the last page of your existence is being lettered and that the present only is yours. And as the latter shall discourse rich melody, remember that its strains are composed of single notes, and that as only in suitable combination, the perfect whole is realized, so in life, all individuals have characteristic peculiarities, which injudiciously united produce dissonance, but by harmonious commixture, the grand symphony. Let not personal idiosyncrasies, then, mar the sublimity of your profession, but may this serve as a talisman to perpetuate undying love and peace in your fraternity. I beg you now to accept at our hands these gifts of friendship. May they delight the eye and rejoice the heart, till we all are ushered into that Temple "not made with hands," where never-ceasing happiness shall be ours.

REPLY.

Madam,—I accept the trust which you have confided to me, with the most lively and grateful emotions. I will at the earliest convenient moment, tender your generous gifts to Mt. Vernon Lodge for their acceptance, not doubting, that the transactions of this occasion will be borne upon their records as a perpetual memorial of the regard of the ladies you represent, and of our gratitude for your generosity.

I acknowledge, however, that I know not of which to be most proud, the valueable gifts you have conveyed, the confidence which they imply, or the graceful and eloquent manner in which you have performed the part assigned you by your associates.

But let me say, our hearts respond to the sentiments you have expressed, and kindle at the principles you have portrayed. And I confess, that, standing in this presence, surrounded by this brilliant array of womanly grace and loveliness, I should feel embarrassment at the thought that this presentation comes from those who are debarred from participation in the doings of our Lodge, did I not know that the exclusion of Woman, by the founders of our ancient Institution, was an act of theirs, having wise and thoughtful reference to the unsullied purity of her character; and by shielding her from suspicion, the promotion of her highest good. It was action such as I am sure that your own consciences would heartily approve, could you become conversant with all the circumstances which moved to the adoption of the measure! I need offer no apology for their course, and I desire to use no flattery to the array of talent and loveliness which witnesses this scene. Nor do I desire at all to boast of our Institution, when I affirm that, having myself passed in the Masonic degrees to as high a point in acquaintance with their principles as most men attain, I know that there is no position among us, where woman's purity is not regarded, and her innocence and welfare cherished as sacredly as is our own honor, as Masons and as men. With this avowal I speak freely, in the presence of the ladies who to-night grace our Hall.

The principles which underlie our action, to which you have so beautifully and so affectingly alluded, are what makes Freemasonry dear to our hearts. They are such as elevate man in the scale of human being. They shed their benign influence no less on the home-circle and over the social walks of life, than in the Lodge room. And while we remain true to them, they cannot but be regarded by us as sacred, for the power they exert. They cannot but carry conviction even to woman's mind, that although she may not participate in the labors of the Lodge, yet in those labors her welfare is neither forgotten nor neglected.

In the prosecution of our professions, we bear a "*charmed name.*" It indicates a character pre-eminent in every virtue, and the glory of our land. "MOUNT VERNON!—the place honored while he lived, as the residence of the man who has filled a wider space in the world's history and the world's heart, than any other mortal; and where, dying, his remains repose beneath its quiet shades, rescued from unhallowed tread, we would never forget,—by the devotion of woman, and by her zealous gratitude, made consecrate forever, as the shrine of a nation's homage, and of the most hallowed emotions of Freemasons' hearts. For while WASHINGTON, as a patriot, a hero, and a statesman, has challenged the admiration of the world, as its paragon and its pride, he felt that it was no descent from eminence by him, to enter the Freemason's Lodge, and stand upon the common level as a brother-toiler with the craft. And while such names are borne upon our scutcheon—as what names of the good and worthy have not been—we entertain no fears that thoughtful woman will look with distrust or disfavor upon our Institution, endeared to her as it must be, if for no other cause, by fostering those virtues which dignify and adorn mankind!

And happily for us, surrounded as we are to-night by the wives and daughters of Masons, we receive full proof of your confidence in the munificent gifts which we receive at your hands.

While yonder *Horologe* shall here admonish, by uttering its "syllables of recorded time," and this *Melodeon* shall give its dulcet sounds to our ears, we shall have in our chosen retreat the evidence that you appreciate our mission, and repose that trust in us which we hope ever to merit by adherence to the principles of our Order, as the immediate jewels of the heart and life.

I repeat then, most happy that I may do it in this beautiful presence, I gladly receive the elegant gifts which you, and those whom you represent, have through you bestowed. I receive them with a thankfulness of heart which I know will be fully shared by my Brethren of the "mystic tie," and will bear them to the Lodge as the evidence of the approbation of the "last best gift of God to man." And while we cherish them for their intrinsic beauty and value, and for the needed offices which they will here perform, we will cherish them still the more fondly for the source whence they emanate, and for the noble and eloquent sentiments in which the gifts have been conveyed.

After the ceremony was concluded, the company were invited to a bountiful collation in the Town Hall, prepared by the ladies. The Divine blessing was invoked by Rev. Bro. Cushman. After the feast had been dispatched, the company was called to order by W. M. Charles Hill, when appropriate speeches and sentiments followed.

The following sentiments were offered by Rev. Bro. Greenwood:—

The Lady Orator of the occasion.—In the performance of the task assigned her, chaste and beautiful as Diana. May her orbit ever be as serene and glorious.

The Melodeon and the Horologe.—Henceforth to Mount Vernon Lodge, emblems of the sweetness and constancy of woman.

Other sentiments and remarks were offered by B. G. Hill, P. M., Rev. Dr. E. O. Haven, Bros. W. J. E. Ames, Geo. P. Cox, Rev. Mr. Cushman, Dr. J. L. Sullivan, G. L. Fall, G. D. Allen, Jos. H. Waitt, G. D. B. Blanchard, H. E. Turner, W. D. Holden and others, after which the company dispersed, highly pleased with the evening's entertainment.

DEATH OF M. W. MOSES PAUL.

WE regret to learn of the death of this excellent Brother. He died at his residence in Dover, N. H., on the 8th, and was buried with Masonic honors on Wednesday the 11th of July last, the Encampment of Knights Templar at that place performing the ceremonies,—which, in our judgment, would have been more appropriately and Masonically performed by the Lodge of which he had been Master, or by the Grand Lodge whose presiding officer he had also been. The attendance of Brethren was large, and the occasion one of deep solemnity, in which the whole community sympathized, and to a great extent, participated, for he had been an active, intelligent and useful member of society,—beloved and honored beyond the common lot of the ordinary citizen,—having held many of the most prominent and responsible places of public trust in the gift of his fellow-citizens.

We can bear personal testimony to his faithfulness and active labors as a Mason for nearly forty years. He has sustained nearly or quite every office at the disposal of his Brethren, from the Lodge to and including the Encampment, and, as above intimated, that of Grand Master of the State. He was also a member of the Lodge of Perfection at Portsmouth, and, we think, a S. P. R. S. 32d. But it is as Grand Master, and for the interest he has ever taken in the advancement and good name of Craft Masonry, that his loss will be most severely felt. He was a good and true Mason, a firm friend, and an honest man.

THE AMERICAN FREEMASON.*

A PAPER bearing this name, purporting to be a Masonic Journal, but a good representative of the kind of writing known here as the "yellow cover literature," has of late indulged its readers with a wholesale tirade of sneers and abuse against its cotemporaries, and we find our Journal occupying a conspicuous situation. We shall briefly advert to the antecedents of the American Freemason. Brother Brennan we do not know, have never seen, consequently we can have no hostile feeling against him, published a paper in Louisville, and very bitter feelings were excited against him by a large number of subscribers in the West, who had been induced to pay their subscriptions in advance, and after receiving four or five numbers, found the paper dead. A lottery scheme was part of the Masonic editorials, and a Brother in Hudson, Wis., drew a prize of $25, which was *never* paid. An incentive to gambling advocated by a Masonic Editor in a Masonic paper, was sternly and deservedly reproved by the Fraternity without exception. The A. F. expired; yet this was claimed to be *the* Masonic paper.

Now with what grace Bro. B. can come to New York, and publish a Masonic Journal, with all these antecedents staring him in the face, exceeds our comprehension. As we before stated, we have never seen the A. F. till a Brother sent us the copies in question. It might have been published in Timbuctoo, for all the Fraternity in New York could know of its existence. And it takes Bro. Parvin, the diligent and erudite Grand Secretary of Iowa, to task, for giving a list of Masonic Journals received by his Grand Lodge, and never mentioning the American Freemason. If a Masonic Editor in New York did not know of its existence, how was a Brother living on the other side of the Mississippi river to find it out? Not satisfied with lecturing the Grand Secretary, he berates his contemporaries without stint. The Masonic mantle was torn to shreds. We, who have issued our sheet for the past five years, were a mere advertising sheet, and the great joke is, that we gave it away; $60 dollars a month, for five years, would be $3,000. We hope the Craft will bear this in mind, and send us a load of subscribers to requite our liberality. We will engage to say, that no Journal, not even the A. F., has been guilty of such unheard of liberality. We simply ask any Knight Templar who has read the continuous history of the Knights Templar, which we have been publishing for nearly two years, whether he would give it up for all the tales published in the A. F.

As Bro. B. holds up the A. F. as *the* Masonic Journal, we would ask him to look at the following: In April, 1859, Bro. A. G. Mackey, with a flourish of trumpets, "had been engaged to write for the A. F.," which must have been good news to the subscribers. In 1860, we find the following uncourteous—we almost said impudent notice: "We have dispensed with the services of Dr. Mackey;" to make the sentence complete, it should have said, *and paid him for his services as per contract*. To show the feeling occasioned by this injudicious article, we annex the following from the Sunday Courier of May 20, 1860. But we object *in toto* to the idea that Bro. Brennan is such a dreadful barbarian; for if he had wielded the pen with one-tenth part of the skill with which the Indian uses his scalping-knife, he would never have left such botched work behind him. And we would like to know why Bro. B. on his Journal and on his envelopes signs himself as a 32d of the A. and A. Rite, if he does not intend to convey to the minds of his readers that the rank of a S. P. of the R. S. is a highly honorable and much to be desired grade.

THE AMERICAN FREEMASON—A WOLF IN SHEEP'S CLOTHING.

What the tomahawk or the scalping-knife is to the Red man, the pen seems to be in the hands of the conductor of the *American Freemason*. His delight seems to us to be to inflict as far as his ability goes—and we should be thankful it is not greater—as much torture by his pen, dipped in highly concentrated essence of gall, to the feelings of not only his cotemporaries, but also of those engaged in disseminating the beauties of the science and philosophy of Masonry, as contained outside a Master's Lodge, especially in the sublime ceremonies of the Ancient and Accepted Rite, as the wild Indian would upon his deadliest foe by the tomahawk and scalping knife. Whether the feelings thus evinced are "native and to the manor born" with him, or are caused by jealousy at the prosperity of his more enterprising Masonic contemporaries, or from lack of support from certain portions of the Fraternity, or by all combined, we cannot say. But this much we know, that unless he desires support from others than *Anti-masons*—and but few of these are to be found at present—he will exhibit more of Charity, more of Love, and more of Truth in his columns, as well as a greater acquaintance with the subjects he ventures to treat of. In the April number of the *American Freemason*, after alluding to the rapid strides which the A. and A. Rite has made "within the past two years," its conductor thinks he is "safe in asserting it will, if followed up with the same spirit which has been exhibited during that time, eventually supplant those degrees which have been *superadded upon the three original degrees* constituting the York Rite;" and he adds, "Those who may doubt the tenability of this our position are invited to closely study the movements for the past three years of those who at the present time are the principal champions and advocates of this Rite." *We* also trust they will do so, but not through such jaundiced spectacles as Bro. Brennan's. These exertions, our contemporary adds, "for the future well-being of the Fraternity, may truly be considered *alarming*." Now what is there alarming about the A. and A. Rite? That it will eventually supplant all above the three degrees? Is that the reason Ineffable Masonry should not be practiced? Come, come, Bro. Brennan, there need be no alarm that the A. and A. Rite will ever supplant the Chapters, Councils and Commanderies of the present day, or as you term them, the *American Organization, unless it proves more attractive, more instructive, more capable of affording a greater knowledge of the history, mysteries, and literature of Masonry.*

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*We re-publish this article from the New York Masonic Messenger, that our readers may know in what estimation the work referred to is held by the Brethren in the city where it is published, and the authority they attach to its statements. Personally we know but little of its character, having never seen but a few numbers of it, though we are told that, in common with the rest of our cotemporaries, we have been made the subject of its abuse; but for what reason we are at a loss to conceive, unless it be that we once declined an invitation to become the associate of Br. Mackey in the editorial management of it,—a connection that might have been more agreeable than profitable.—*Editor Magazine.*

Should it possess these, it may supplant all others above the three degrees to which they were superadded, and unless there be danger in knowledge, in *more light*, the exchange would prove a blessing. Should it not do so there will be no danger of its succeeding in the present enlightened age, at least in thinking, investigating America. The *American Freemason* takes credit for "eschewing the unnecessary and hybrid growth of degrees unknown but a few years ago as Masonic," and gravely tells its readers, that "investigation will unfold this fact, viz: that whilst before the year 1856, the A. and A. Rite, was scarcely heard of save in Louisiana, if we except a short time between the years 1848 and 1851, as a *competitor* with the Chapter," &c., thereby leading them to suppose their existence was but of a few years—quite modern; yet he had a copy of the Constitutions of 1762 and 1786, as compiled by Ill. Bro. Albert Pike, from original documents to be found in the Archieves of the Southern Supreme Council at Charleston, which was established in 1801, to prove the contrary; whilst it is well known that a G. Lodge of Perfection was formed in Albany, in this State, December 20th, 1767.

The *facts* are, that long before wnat is called by him the *American organization* existed, long before there was a Grand Chapter, and *forty-four* years before there was a Grand Commandery, the A. and A. Rite was practiced in America. It no doubt was Bro. Brennan's ignorance of the subject that induced him to view the extension of the A. and A. Rite as alarming, and making it a cause for attack as ferocious as it is unjust, stating "that side-doors, switch-offs, and cut-outs, are made available," to extend it, and using the vulgar *cant* that it was supported by "delicately organized and kid-fingered sons of wealth and ease." But we do not consider the competition of the *A. and A. Rite*, as Bro. Brennan alleges, with the Chapters, &c., half as dangerous to their existence as he is himself: for in the same article his desire for destroying Chapters, &c., is evident, inasmuch as he asks his readers to advance no *further than a Master's Lodge.* But even about Symbolic Masonry, and the early acquirements for membership, Bro. Brennan is quite as much astray—afloat without a compass. In another article, headed "Belief in the Bible," he positively asserts that "it is a well known fact that Jews were not admitted as members of Masonic Lodges anywhere in Europe, except in France, before the beginning of the present century." The conductor of the A. F. is unqualifiedly wrong in his diagnosis. Before the new dispensation, Masonry existed in *Europe* as well as in Asia, and the best evidences of that fact are to be found in our ceremonies at the present day, which in their nature are essentially Jewish. We trust before Br. Brennan uses his critical scalping-knife again, he will exhibit at least an appearance of a knowledge of his subject, as well as of the *cosmopolitan* features of Masonry. And now a word about ourselves. In another article still, Bro. Brennan takes our amiable friend and truehearted Brother Parvin, the talented Grand Secretary of Iowa, and editor of the *Western Freemason*, to task for publishing what purports to be a statistical table of *Masonic* periodicals on the registry of his Grand Lodge, with name, &c., of each, which Bro. Brennan says is incorrect. The able Brethren who conduct the *Signet and Journal*, at Marietta, Geo., the Masonic Journal, at Portland, Me., the Freemason, at Fort Wayne, the Messenger, or the Chronicle, in this city, will no doubt reply to the allusions made about them by their Snarly-yow cotemporary. It is sufficient for us to say, his remarks about the *New York Courier*, (which appears on the Iowa list,) and whose favorable notices he desired, are not only untrue, but ungenerous. The *N. Y. Courier*, for over a year past, has furnished more and later Masonic intelligence than the *American Freemason.* For *one article* that has been extracted by other periodicals from the latter, *ten* have been taken from the former, whilst its lay articles are original, and not reprints, like "Oseola," &c. It has never boasted of immense circulation—twenty to one of the *American Freemason*—nor made a single, to say nothing of continuous appeals to the Craft for support, as Bro. Brennan has felt constrained to do; and yet he says it "is not a Masonic periodical," and Bro. Parvin was wrong in so stating.

AN ALLEGORY ON CHARITY.*

In running over the pages of a magazine, published at the commencement of the last century, we found the following beautiful verses, which, it is stated, could be sung to the tune of "How happy a state does the miller possess." There did not appear any author's name, which we regret, for it is worthy, from its flow of genuine feeling, to be handed down to posterity, and its writer's name to be in remembrance of all men, whether Masons or not, whose hearts ever throbbed with a love of their kind. There are such touches of true poetry—not the jingle of rhyme, but the warm, heart-gushing swell of the hand that is ever ready to relieve the suffering, that we cannot refrain from giving it entire. It is old, it is true; but, like old wine, has lost none of its fragrance from age.

"As Poverty late, in a fit of despair,
Was beating her bosom and tearing her hair,
Smiling Hope came to ask—what her countenance told—
That she lay there expiring with hunger and cold.

'Come, rise!' said the sweet, rosy herald of joy,
'And the torments you suffer I'll quickly destroy;
Take me by the hand, and your griefs I'll dispel,
And lead you for succor to Charity's cell.'

On Poverty hobbled, Hope softened her pain,
But long did they search for the goddess in vain;
Towns, cities, and countries they travers'd around.
For Charity 's lately grown hard to be found.

At length, at the door of a Lodge they arriv'd,
Where their spirits, exhausted, the Tyler reviv'd,
Who, when ask'd, as 'twas late, if the dame had gone home?
Said, "No; Charity always is last in the room."

The door being open'd, in Poverty came,
Was cherish'd, reliev'd, refresh'd by the dame:
Each votary, likewise, the object to save,
Obey'd his own feelings, and cheerfully gave.

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*New York Courier.

Then shame on the man who the science derides,
Where the soft beaming virtue forever presides.
In this Scriptural maxim let's ever accord—
'What we give to the poor, we but lend to the Lord.' "

THE ABORIGINES OF AMERICA.—AN INTERESTING DISCOVERY.

In the west and south-western States of this country, there are found numerous vestiges of an unknown race of men, who are supposed to have migrated hither centuries before the discovery of the continent by Europeans. These vestiges consist, chiefly, though not entirely, of tumuli, embankments, castra, and fossa. They are found "as far north as the buffalo has been known to range,"* and, with some slight differences in their construction, extend westerly and southerly through the Isthmus of Darien to Peru; but are, probably, to be found in the State of Ohio in greater perfection than in any other part of North America. They are here all constructed of earth, with a single exception, near Newark, in Licking county, where we find a tumulus of *stone*, of a conical shape, and rising about forty feet in height, with a base diameter of nearly a hundred feet. In this vicinity, also, are found, in the midst of a rich body of iron ore, numerous stone furnaces, with hearths of clay, the antiquity of which is attested by the fact that large trees are now growing on them. They were doubtless the work of the mound-builders, by whom they were used for smelting the ore in the vicinity, and afford a striking evidence of the high civilization of the race.

But who were the mound-builders? and where did they come from? These are questions which have puzzled the best antiquarian talent in this country and Europe for nearly two centuries past, and they still remain open to inquiry and speculation.

It is, however, we believe, agreed on all hands, that on the first discovery of America by Europeans, two distinct races were found inhabiting the continent,—one civilized, comprehending the Mexicans and Peruvians; and the other, savage and nomadic, embracing all the families of the North American Indians. There are a variety of theories respecting the origin of these two races; but that which commends itself most favorably to our judgment, supposes the former to have been the mound-builders, and that they brought their civilization and knowledge of the arts with them from southern Asia, crossing over Bhering's straits, or going farther south, and crossing by way of the Aleutan Islands, (which may have at sometime formed a connecting link between the two continents,) and thence to the great valley of the Mississippi and its tributaries; where they seem to have made a stand, until, as the people of southern Europe once were, they were invaded and overpowered by hordes of fierce barbarians (Mongolians or Tartars) from the extreme North of Asia, and driven South to Mexico and South America, where they were found by Columbus and his immediate successors, in the peaceful enjoyment of many of the arts and much of the refinement of civilization.

The full development of this theory, with even a brief enumeration of the

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*Delafield.—Antiq. America.

many and curious facts on which it relies for support, is a subject for a volume, not for a hasty paper like the present. We can here do little more than to intimate, that it is further maintained, that the more civilized race were probably a portion of the ancient Cuthites, (subsequently Σχυθαι,) a warlike people, with whom the Ten Tribes, at their dispersion, are known to have been, to some extent, at least, incorporated. And this theory derives support from a variety of circumstances: *exempli gratia*—numerous traces of the (Scythic) language of the Cuthites are discoverable among the Mexicans and Peruvians*—curious correspondences are detected in the cranial formation of the two races, and their mythology offers strong testimony of unity. They are also found to possess the same system of hieroglyphic inscriptions, and their astronomical divisions of time and zodiacal signs are the same, and the same distinct peculiarities mark their architectural structures. But, if not the strongest yet discovered, a very interesting and important piece of evidence, bearing on the Asiatic origin of the aborigines of the country, or at least of the mound-builders, has just been brought to light through the intelligent researches of Mr. Wyrick of Newark, Ohio, who has lately been pushing his investigations, respecting the ancient works in his immediate vicinity, with great thoroughness and success.

There are connected with all these works, small circles, wells, or sink holes, as they are more frequently denominated, which, Mr. Squires in his antiquities of New York, says, usually contain human bones. In order to test the truth of this, in respect to the mounds in Ohio, Mr. Wyrick, a few weeks since, visited the Cherry Valley plateau and opened several of them. He found no bones, but instead thereof found a beautiful and highly polished granite ball, of a reddish color, and the "curious stone" referred to by the writer of the following note:—

Newark, Ohio, July 3, 1860.

Chas. W. Moore, Esq., *Editor of Freemasons' Magazine, Boston, Mass.*

Dear Sir,—I have taken the liberty of enclosing you a Photographed copy of a map of the ancient works near this place (Newark, O.); also a rough sketch which I have made of a singular stone, found in one of the *circles* of a mound. The stone is of novaculite,† resembling the hone-stone of Lake Superior. The inscription is in ancient Hebrew characters. The size, characters and shape, are precisely those of the enclosed sketch. I could not obtain possession of it long enough to make a finished drawing, as Mr. Wyrick, the gentleman who found it, designs publishing either Lithographic copies or casts of it. If not too much trouble, I would like to know your views concerning the inscription, &c., to see if they compare with our translation and views. Fraternally yours, ——— ———.

The following engravings are an exact fac simile of two of the four sides of the Stone, with the inscriptions. The other two sides are in exact correspondence with those here given. The size of the original has also been carefully preserved, so that the reader has before him a precise representation of this interesting relic of an unknown age and people:—

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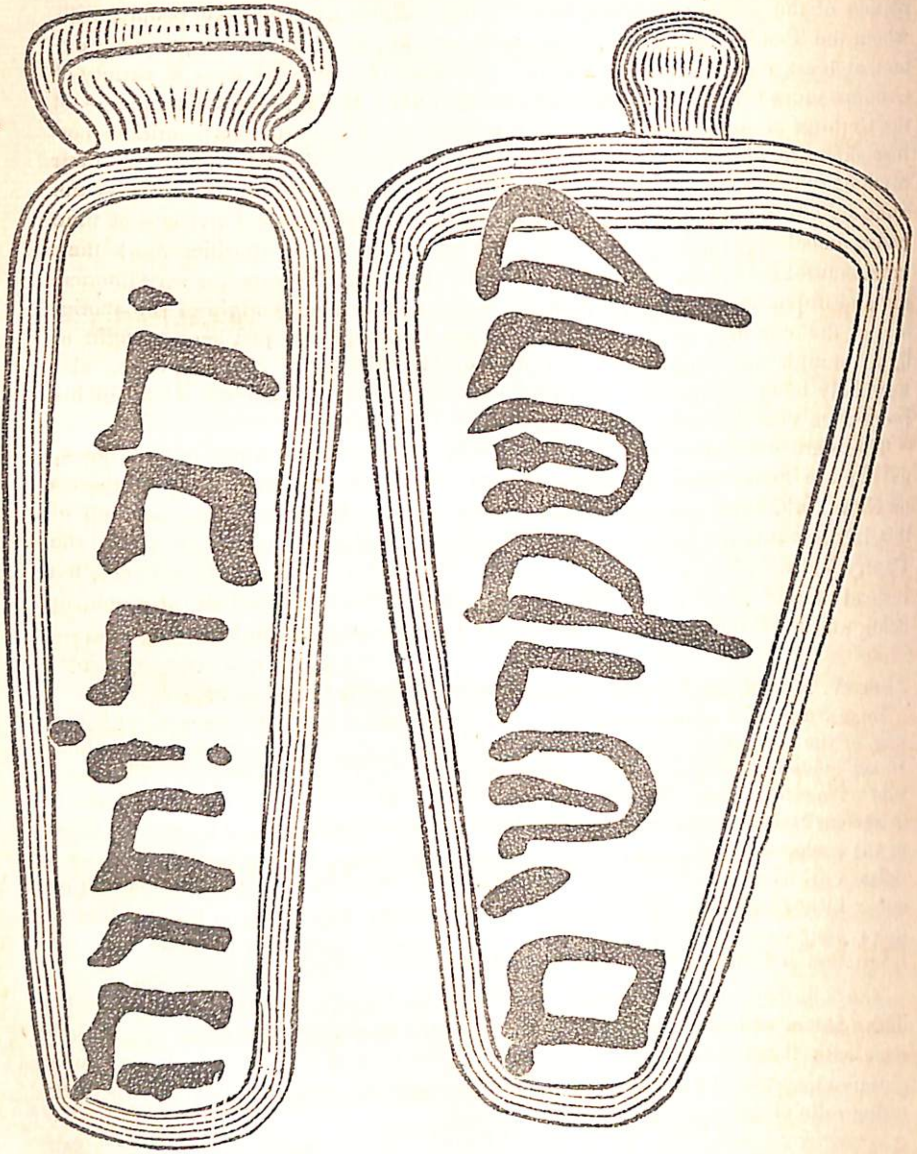
*It has been stated that of the various dialects in America, three-fifths resemble the Mongolian languages of Northern Asia, and two-fifths the Coptic and other languages of Scythic origin.

†*Novaculite* is not an element of the geological formation of Ohio. The Stone must therefore have been imported.—*Editor.*



Copy and Translation of the Inscriptions upon a curious Novaculite Stone lately found near Newark, Ohio, the Photographic Representations of which were submitted to me on the 17th of July.

I. INSCRIPTION ON ONE FLAT SIDE.

תּוֹרַת יְהוָֹה = Yĕhōvŏh Tōrath,

Of the Everliving God — The Law. = The Law of the Eternal.

II. INSCRIPTION ON ONE EDGE.

דְּבַר יֱהוִֹה = Yehovih Dĕbar,

but read by the Jews, Debar Elohim, Word of-God (the Excellent and Majestic).

The Jews, as is well known, from a date long anterior to the Christian era, have considered the name Yehōvŏh (or Jehovah) too sacred to be pronounced, and therefore, in reading the Scriptures, substitute for it Adonŏy (אֲדֹנָי) = Lord; and consequently the vowels of this word are, in the Masoretic readings, written with the four letters יְהוָֹה. Wherever the words אדני יהוה occurred, they read them אֲדֹנָי אֱלֹהִים (Adonŏy Elohim), but wrote them אֲדֹנָי יֱהוִֹה; and from the marks on the stone, in connection with the second inscription, I believe the second word should be thus read.

There is a mark at the right-hand corner of the ד in the second inscription, which has the appearance of a partly effaced י (yodh). If that view be adopted, the word will read יְדַבֵּר, the (improperly called) "future" tense of the Hebrew Grammar, and must be translated "spoken by." The other construction, however, is more natural and correct.

III. INSCRIPTION ON THE SECOND FLAT SIDE.

קֹדֶשׁ קֳדָשִׁים = Kŏdŏshim Kōdesh

Of holinesses — Holiness, or, as commonly rendered, Holy of Holies.

This term was not only applied to the inner sanctuary, but also to anything extremely sacred.

IV. INSCRIPTION ON THE SECOND EDGE.

מֶלֶךְ אָרֶץ = Orĕtz Mēlĕch.

Of the Earth — King = King of the Earth.

The vowel-points have been supplied by me.

Our Brother E. R. Humphreys, LL. D., of Cambridge,—a gentleman not less eminent as a Hebraist than for his general scholarship—has politely furnished, at our request, the foregoing translation of the inscriptions on the four sides of the Stone, and our correspondent will be gratified to notice that it corresponds almost literally with that furnished by Mr. McCarty of Gambier. That the rendering is correctly given, there can be no doubt.

How this Stone came where it was found, is of course a question about which there may reasonably be, and probably will be, a variety of opinions. We presume, however, that few will doubt that it was placed there by the mound-builders, and that consequently it has lain there for many centuries. It is also equally evident that the makers of it, and those who placed it where it was found, were acquainted with the Syriac characters, and the Hebrew language, and its idiomatical peculiarities.

Next to the description of the place where the stone was found, and the translation of the inscription upon it, naturally comes the inquiry—What is it? Any answer which may be given to this question, must necessarily be conjectural, for we have little else than conjecture to predicate an answer upon.

An Ohio paper, sent to us by our correspondent, says—"Prominent Masons say that the stone is a Masonic emblem, such as was in vogue between the building of the first and second Temples at Jerusalem." Such a theory might be flattering to our predilections as a Mason, if it were not offensive to our intelligence as a man. But that which reason rejects, cannot be allowed to partiality. More harm has accrued to Masonry, among intelligent and educated men, from the ridiculous pretensions of its injudicious friends, than from all the abuse and misrepresentations of its enemies.

Sacred stones were common among the Jews, and other of the eastern nations, long before the Christian era. We have a tradition, or as Dr. Oliver calls it, a legend, which tells us that when the time had arrived for the Israelites to depart out of Egypt, and Jehovah had commanded Moses to lead them forth, the Lawgiver retained the *Stone* (usually called the stone of foundation), on which was inscribed the *sacred name of God*, and through the efficacy of which the people were to be conducted in safety to the promised land,—they superstitiously regarding the stone as a *talisman*—"invaluable in long journies through the country, as a protection against wild beasts," and other dangers.

Stones were anciently objects of worship among the Jews, and also among the Arabs. Sale says of the latter, "several of their idols, as Manah, in particular, were no more than large *rude stones*, the worship of which the posterity of Ishmael first introduced; for as the territory of Mecca grew too strait for them, great numbers were obliged to seek new abodes; and on such migrations it was usual for them *to take with them some stones of that reputed holy land*." May not this superstition have been borrowed from the earlier Jews?

Freemasonry contains a legend of a *cubical stone*, which was inscribed with a mystical diagram, representing the *sacred name*, and which was supposed to possess many extraordinary virtues. And the Mahomedans have a *holy stone*, cubical in form, called Hagiar Alasuad.

St. Augustine speaks of the Stone of Foundation, which was inscribed with the *sacred hierogram*. And Barruel, speaking of what he unmeaningly calls the "hermetic Masons," says, "with them everything is God, and God is everything: that is their grand mystery, engraved in one word, Jehovah, *on the Stone brought by the Knights Templars from the Holy Land*."

From all this concurrent testimony, it is, we think, evident, that *Sacred Stones*, whether as talismans, or as objects of worship, or as bearing the ineffable and unpronounceable name of Jehovah, were common among the ancient Jews, and other nations of the East, before and subsequent to the Christian era. It is also evident, that in their journeyings, both Jews and Arabs carried with them these Sacred Stones, as a protection against danger, or as objects of holy reverence. Nor is it to be doubted that, whatever the inscription on any particular Stone might have been, whether the Jehovah of the Jew, or the Allah of the Mahomedan, it was written in the character and the language of the people to whom it belonged. This we take to be a self-evident proposition. The Stone recently found in Ohio, and which has elicited this hastily written notice, bears the great and ineffable name of the Lord of Israel, written in the ancient character and language of that remarkable people. And it seems to us that the logical inference from this fact is, that it was the handy-work of Jews—the sacred symbol of their God—the talisman of their safety. And the conclusion to which this discovery, taken in connection with pre-existing evidences, leads us, is, that whether the aborigines of North America were Cuthites, or Scythians from Southern Asia, or Phœnicians from the coast of Syria or the shores of Africa, there came with them some fragment of the scattered tribes of Israel, bringing with them their purer religion and greater knowledge of the arts of civilization; and that to these emigrants we are to look as to the authors of the ancient works in the western section of our own country, in Mexico and South America, which have so long puzzled the ablest antiquaries of both continents.

DAVID WILDER LODGE.

The new Masonic Lodge at Leominster was constituted by the officers of the Grand Lodge, on Tuesday last. The members have named their Lodge after one of the oldest Masons in the Commonwealth, formerly State Treasurer, Hon. David Wilder, of Leominster. About a year ago, a dispensation was granted to this Lodge, and it has now received a charter by the name of the "David Wilder Lodge." The members have erected a new hall for their meetings, and this was formally dedicated on Thursday afternoon by the Grand Master. In the evening, the officers elect for the ensuing, year were duly installed. Previous to the installation, a procession was formed by the David Wilder Lodge, escorting the Grand Lodge, and attended by the Leominster Band. After moving around the square to the Leominster House, the company entered the large dining hall, where a large party of ladies were assembled to welcome them. The ladies had prepared a surprise for their friends, in being present themselves and in attending to the decoration of the tables. Numerous beautiful bouquets were arranged on the tables, and appropriate flowers with "a sprig of acacia" and a lily on each plate. A brief address was also delived in behalf of the ladies, by Br. Smith, to which a suitable response was made by Dr. Winslow Lewis. The surprise and entertainment, as well as the presence of the ladies, were highly enjoyed. After supper a procession was again formed, this time including the ladies, and lead by the Band, the entire company proceeded to the new hall of the Lodge. Here, after a suitable introduction and music, the officers were duly installed by W. D. Coolidge, Esq., in ancient form; and this ceremony was made particularly interesting by the excellent manner in which it was performed. Music by the choir. An address, full of feeling and sentiment, and admirably adapted to the occasion, was then delivered by Grand Master Lewis, and suitable instructive remarks were made by Dr. J. V. C. Smith and Rev. E. M. P. Wells, of the Grand Lodge. Among other officers of the Grand Lodge present were Messrs. C. W. Moore, Dr. Spaulding, Wheildon, J. P. Pattee, Dr. Davis, W. D. Stratton and E. F. Gay, District Deputy John A. Dana, Esq., of Worcester, and other prominent Masons. The following are the officers of David Wilder Lodge:—

Wm. Durant, M.; Calvin B. Cook, S. W.; J. H. Lockey, J. W.; L. Longley, Treas.; G. T. Lincoln, Sec.; D. B. Haines, S. D.; H. M. Lane, J. D.; J. G. Eaton, S. S.; C. Burch, J. S.; S. Richardson, Tyler; Chas. Carter, M.; B. M. Polley, Chaplain.

We are indebted for the above to Bro. Wheildon, of the Bunker Hill Aurora, and for the following to the politeness of the speaker.

Gentlemen,—It is no part of my purpose to apologize for my presence on this occasion.

The cheerful smiles of those who are gathered here to greet you, tell the story; and it seems superfluous for me to say that they have come with the kindest feelings to tender to you their congratulations; to extend to you, their respected fathers, husbands, and friends, the fellowship of true and faithful hearts.

They seek not to unroll the curtains drawn around your venerable Order. They honor fidelity, and cherish it in you as a priceless gem. They would aid you in every noble enterprise and hail with delight every success which crowns your labors. They have not been unmindful of these your present efforts, and rejoice that the ark of your covenant is fraternally consecrated.

Around you are clustering their choicest affections. Their highest joys, their fondest hopes, center on you whose name they wear.

Bearing to you this tender relation, it cannot be unwomanly or unkind to meet you on this happy eve, and regale you with music's soft and mellow strains; to bestow upon you those smiles you prized so much in days gone by; to wreathe your tables in flowers, and by their presence give social cheer to your festive board.

In their behalf I tender to you this little surprise. Receive it in the kindness in which it is proffered. Forgive aught that your manly dignity may deem improper, and take their gathered lillies—emblems of purity, stainless and sweet.

Honored Guests of these our friends,—We bid you welcome, thrice welcome, to this innocent repast of mirth and pleasure, prepared for their fathers, husbands, and friends. Woman's mission is one of love,—to cheer and sooth life's stormy scenes, and scatter flowers along the way.

True to herself, these fair hands have twined for you the summer flowers; and as you look upon their opening petals and matchless beauty, you will be reminded of the infinite skill and perfection of the Great Architect above. Accept them, with their best wishes that the wisdom which graced David's royal son may rest upon you in all your labors, till the Grand Master, whose summons we must all obey, shall call you to that temple not made with hands.

WOMAN-MASONRY.*

We have for the last nine years condemned the efforts of Bro. Morris, who has used the most extraordinary means to establish in this country the Female Freemasonry which originated with a profligate nobility in Paris, and which even among that corrupt and depraved class only survived a few years, and which has never been revived by them, notwithstanding the innovations and additions they have engrafted upon the Masonic Order. It would be more consistent, and the end if legitimate and proper it could be more readily gained, if Rob. Morris would send his *private circulars* to the several Grand Masters of Grand Lodges, and particularly to the editors of the Masonic press. Why does he not do so? Why send these circulars only to certain Brethren and request them to consider the subject as *private and confidential*, and if they do not feel disposed to establish the Female Orders, to return to him the circulars? There can be no question that Bro. Morris is responsible for many of the curious transactions that take place in our Lodges as Masonic, and we think particularly for the following, referred to by M. W. Bro. Luther M. Tracy, Grand Master of Wisconsin, in his address to the Grand Lodge, at its recent annual communication.

"In the month of September I received a complaint from three Brethren in high position in the Fraternity, setting forth the fact that Concordia Lodge No. 83, held at Madison, called a special meeting on the Sabbath, *opened a Master's Lodge*, then called from labor to refreshment, and *opened what they called a* SISTERS' LODGE, to which were admitted the wives and children of the members of Concordia Lodge. After some ceremony peculiar to themselves, proceeded to *baptize the male children, present, after which the Sisters' Lodge was closed, and the Masters' Lodge called from refreshment to labor, and the boys baptized, reported as having duly received that ordinance, were joined to the mystic body of Masonry.*

"I directed R. W. M. L. Youngs to inquire into the matter, and report the result to me. He reported that he found the *principal facts as set forth in the complaint, true*, the officers of Concordia Lodge claiming that the ceremony was practiced in Germany, and that Masonry was universal, therefore they had the right to practice it in this jurisdiction. Conceiving the whole transaction contrary to any provision in our constitution, either expressed or implied, and that the continuance of the practice in this jurisdiction would be at least censurable, and lay us open to the criticism of the world, I issued my edict suspending Concordia Lodge, directing them to appear at this session of the Grand Lodge and show cause why their charter should not be forfeited."

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*From the Philadelphia Mirror and Keystone.

We ask, "What will be the end?" Some time ago the Freemasons of New Orleans practiced a similar ceremony, and strange to say, although it was done publicly and noticed at the time with decided disapproval in our columns, yet the matter was not referred to by a single one of the leading members of the Order excepting M. W. Bro. Wm. P. Mellen, who in his address to the Grand Lodge brought it to the notice of that body, for the purpose of recording their condemnation against any such practices, and which the Grand Lodge, as we informed our readers, did condemn, in accordance with his suggestion. We have not the leisure to pursue the subject at this time, but we will most assuredly refer to it again, and give our views decidedly and unequivocally. We do not war with Rob Morris, nor with any Brother, we fight against innovations and the introduction of foreign matter into our time-honored Order. Let all enlightened true Freemasons seriously consider in view of the ceremonies practiced by the Brethren in New Orleans and Concordia Lodge No. 83, Wisconsin, and contemplate *what will be the end?*

TRIBUTE TO FREEMASONRY.

[From a speech delivered by R. W. James Burnes, K. H., Prov. G. M. of Bombay, India, on his visit to the Prov. Grand Lodge in Calcutta. Extracted from the Calcutta Courier.]

"The Duke of York, when he sanctioned Lodges in the army, foresaw their advantages, not only as inducing the soldier to obtain and retain a character, but in conferring on him also a sure protection in the time of need. Every one knows that even in the fury of the late war, the charters, diplomas, and insignia of Lodges used to be returned with courtesy after an engagement. I am old enough to recollect when my own father, the Master of a Lodge, and a magistrate, took the responsibility of removing some French prisoners from jail to his own house, because they were Brethren. And it was only last night that Col. Logan, a brave officer of the Peninsula, but no Mason, mentioned to me an authentic anecdote, which will interest you. A whole battalion of the 4th Foot, had been taken prisoners, and the officers stripped of everything. Several of them were bemoaning their lot in a dreary abode, when to their surprise they saw a subaltern of their corps passing along with a gay step, in full dress. The explanation was very simple. Having been discovered to be a Mason, his uniform and baggage had been immediately restored to him, and he was then going by special invitation to dine with the Field Marshal! Some of you may have heard the revered Brother Blaquiere, whose Masonic reminiscences, communicated as they are with such perfect courtesy and taste, possess the most intense interest, mention the circumstance of a party of ladies and gentlemen having been taken prisoners in the Bay of Bengal by the French frigate *La Forte*, but who were all afforded the means of escape on the captain's discovering that there was a Master of one of the Calcutta Lodges among them. It is needless to multiply instances, since every one knows that a Masonic token has often arrested the sword of the destroyer, and I would but ask those who represent our Order as a musty relic of bygone times, altogether incompatible with the *golden* age in which we live, to point out any other invention of man which could so soften the miseries of war, and heighten the courtesies of life between individuals of contending nations. For my own part, I conceive that, until the light of true religion shall pervade the universe, and the happy period arrive when the whole world shall become a Lodge, and every man a Brother, the fondest enthusiast for the amelioration of the human race can scarcely dream of a condition of society, to which the enforcement of the obligation of Brotherly Love, Relief and Truth can be inapplicable, or otherwise than a blessing; and I glory in the conviction, that Masonry was never more extended, triumphant, and influential, than at the present moment."

PRACTICAL RULES.

The Grand Lodge of Michigan holds to the following rules:—

A Warden of a Lodge U. D. can be elected Master after the Lodge receives a charter.

A Lodge can ballot to confer the second and third degrees, only at a regular meeting.

All Committees are subject to direction by the Lodge.

A Master or Warden cannot be demitted unless he remove from the jurisdiction.

A Brother, when under charges, may vote in a Lodge upon all matters not involved in the charges against him.

An appeal to the Grand Lodge does not restore the appellant, until decision thereupon, to the privileges of the Lodge.

A Brother having cast a black ball by which the candidate was rejected, and having afterward waived his objection, the ballot cannot again be passed. The petition is dead, and can only be renewed by the petitioner.

That degree of mutilation or dismemberment disqualifies a candidate for Masonry which will prevent him from assuming the proper positions, and giving expression to the appropriate and necessary methods of recognition, well known to the fraternity.

It is not necessary that a petition be presented for a vote of honorary membership.

A non-affiliated Mason should not be elected an honorary member of a Lodge.

A petition has been received and referred. Before reported upon, the candidate has removed from the jurisdiction, the Lodge has a right to ballot and elect notwithstanding.

Any vote may be reconsidered except the ballot.

The Grand Lodge of Michigan knows nothing of the "Past Master's Degree," so called.

When an Entered Apprentice or a Fellow Craft, applying for advancement, is black-balled, he may renew his application at any regular communication, unless charges of unmasonic conduct are preferred against him.

A Lodge under dispensation cannot demit members.

A Lodge may not "call off" from one communication to another.

A Lodge U. D. has not disciplinary power over Masons in its geographical jurisdiction.

A dispensation may be granted enabling a Lodge to elect as W. Master a Brother who has not served as a Warden.

If a Brother claims to have served as Warden under a foreign jurisdiction he is eligible to the chair of W. Master in this. The word of a Masonic Brother is always to be taken as true—if it proves false, let him be expelled as unworthy.

Honorary members should not be elected officers of the Lodge.

Honorary members having been permitted to vote at an election by the Lodge, the election is not void unless it be shown that the election turned upon their votes.

The Grand Lodge of Indiana says—

The Grand Lodge is the only tribunal that can restore expelled Masons, and that only on the recommendation of the Lodge that passed the sentence.

A Brother cannot be charged and tried for rejecting a candidate, unless it is evident that he has done so for the express purpose of arresting the work of the Lodge. (It is clear that this can only be shown by the confession of the party himself.)

Lodges in Indiana are prohibited from receiving petitions for degrees from persons residing beyond the State limits.

Officers of Lodges U. D. are merely acting as proxies for the Grand Master until the next sitting of the Grand body, and are not to be installed.

A Master of any Lodge by appointment is not entitled to the Past Master's degree by virtue of said appointment, but is only entitled to receive it by virtue of his election to the station of W. M. by the votes of the members of a chartered Lodge.

It is highly unmasonic for any subordinate Lodge within this jurisdiction to admit E. A. or F. C. to join in a funeral procession.

The Grand Lodge of Kentucky says—

If any member of the Lodge objects to the visits of a Brother, not a member, the Master should inform the visitor and forbid his entrance.

A person made a Mason at a called meeting, and without proper delay for investigating his character, is not illegally made. But the Lodge deserves severe discipline for the irregularity.

A Brother who has received the degree of Past Master in a Chapter, but has not been elected and installed as Master of a Lodge, is not qualified to install the officers of a Lodge in this jurisdiction.

Any Masonic penalty inflicted by the Lodge upon a Brother without due notice and trial according to the forms required by the Constitutional Rules, is null and void.

The Master is supposed to use his best judgment in deciding whether a question is, or is not, in order. He is not to be condemned for an error in judgment.

GENERAL COOKE AND E. D. COOKE.

WILL some reader of "Notes and Queries" tell me if there is any connection between General Cooke, a former visitor from the United States, and the present E. D. Cooke, of Kentucky. Is it not a Masonic speculation that brought each of them here, and what was the fracas about the first mentioned ?—†———†.

We copy the above from the London Freemasons' Magazine of the 30th June last. The first named Cooke was an impostor, and, on detection, was exposed, and we think expelled from Masonry. He was successful in deceiving the Earl of Zetland, Grand Master, and many other eminent Brethren in England, by whom he was kindly received and introduced into the higher circles of society.

Our knowledge of the latter is derived wholly from the London Freemasons' Magazine, and private letters from England, where he has caused some discussion by his pretensions and claims, and where, judging from the tone of the articles in the London Magazine, he has not added anything to the reputation of the Order in this country, nor contributed to strengthen the sympathy and kindly feelings which it is desirable should exist between the Brethren on both sides of he Atlantic.

ANCIENT AND ACCEPTED RITE.*

A PLEASANT surprise was given at the meeting in the first week in June. After the degrees of Secret and Perfect Master were conferred, Most Worshipful Bro. Lewis, and R. W. Bro. Sutton, of Mass., Ill. Bro. Lawson, of Lowell, 32, S.G. Inspector-General Van Rensselaer, 33, of Ohio, S. G. J. Cassard, 33, Ill. Bro. Scoane, 32, of Lima, Peru, S. A., being present. Brother Lewis having obtained permission to speak said, "The visiting Brethren of Boston, Mass., had desired to express, in the warmest and most endearing terms, their grateful appreciation of the kindness and attention displayed towards them by the Brethren of the A. and A. Rite. He had no words, nor could coin them, to express his own feelings for the unvarying kindness they had shown to himself. The Brethren of Massachusetts being total strangers to their New York Brethren, yet desirous of visiting them and seeing their work—work which he could not sufficiently praise; for it so far exceeded his expectations, great as they were, that like the Queen of Sheba, half had not been told him. The Boston Brethren had been accused of being cold and reserved. He must say they were so to strangers, while their hands and purses were ever open to succor humanity; they could not bestow their confidence unless the parties were tried and found worthy of it. The New York Masons of the A. and A. Rite had been tried and proved; and on behalf of Massachusetts he could truly say they would pass current even in Boston, who would receive no coin, whatever its outside appearance might be, unless it had the true qualities that bespoke the noble metal. Boston and New York now drank out of the *cup of alliance*, they had broken bread together. The Brethren of Boston desired ever to be in the hearts of their New York Brethren, who had taken their hearts by storm. He would unsay that; they had surrendered at discretion and proferred their most valuable jewels to their beloved conquerors. And in behalf of Boston they had now come specially deputed to proffer, to beg their New York Brethren to accept a small token of their undying esteem. This emblem—a most superb and elaborately chased chalice of massive silver—shall be looked upon as the *Tessera Hospitalities* which among the ancients was the most sacred of gifts. It was true the Tessera was divided, each party retaining one half; even so was it with them, while the New York Brethren had the material part to remind them ever to be in their remembrance, they preserved in their hearts the spiritual half, the kindness and affection which dictated to them the presentation of this memorial of love and esteem." Ill. Bro. Eddy having handed the Chalice to the Thrice Potent, said, in reply: "In behalf of New York he cheerfully, nay, gratefully, accepted this proof of their loving kindness. If the Boston Brethren are pleased with the New York Brethren, it afforded him the greatest pleasure to say the feeling was heartily reciprocated, and he only lamented that they should have for one moment looked on themselves as strangers. Brothers who kneeled at the same altar, who had taken the same vows, who were working for one common object—the advancement of the Order, the worship of the true and only God, the elevation of humanity—could not be strangers. If such noble ties as these would not bind the hearts of Brothers together, he knew not what would. The Illustrious Brother had spoken of dividing the *Tessera* In behalf of the New York Brethren he accepted it; Massachusetts had brought a casket, they would deposit, as their half, inside the chalice the heart filled with fraternal love, which he hoped their Brethren from Massachusetts would accept and preserve, and he would ask the Brethren to join him in the cup of alliance, the sacred rite of hospitality.

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*From the New York Masonic Messenger.

GRAND CHAPTER OF MISSOURI.

Comp. A. O'Sullivan concludes his excellent report to the Grand Chapter of Missouri as follows:—

"Having now brought our report to a close, it is with pleasure we state that those great principles of sovereignty possessed alone by Grand Chapters are at length recognized. For the past ten years, in this jurisdiction, that principle has been zealously contended for, at first almost alone, but gradually, as other sovereign bodies investigated the subject, they were necessarily led to the conclusion with us, until a majority of them believed in the doctrine, and finally succeeded in establishing it. No longer need there be fears entertained of the encroachment by the G. G. Chapter or its officers, for it possesses '*no power of discipline, admonition, censure or instruction over the Grand Chapters;*' its meetings, hereafter, will be for social enjoyment and the interchange of opinions among its members—and, in this way, friendly feeling will be cultivated It becomes our duty, then, in view of these facts, to pay more attention to our own jurisdiction, to cultivate among our Companions a spirit of fraternal regard for each other, a more intense love for our beloved Order, and more earnest desire on our part that, both by precept and example, we will cause R. A. Masonry to be respected in the communities in which we reside, ever looking to the great I AM for protection and support in all our undertakings. So mote it be.

THE LATE P.G.M. AMOS ADAMS.

The following beautiful tribute to the memory of their Past Grand Master, we extract from the proceedings of the Grand Lodge of Louisiana:—

"Seldom have we found a man so blameless in all the varied relations of life, and yet so efficient. His character was happily blended, and in all its parts excellent. As a scholar, he was thorough and comprehensive; as a citizen, enterprising and exemplary; as a friend, sincere and true; as a husband and father, affectionate and faithful; and as a Mason, he was a burning and shining light. * * * In his benefaction, he was generous and magnanimous; in his walk, a pattern of fidelity and meekness, ruling his Lodge in the fear of the Grand Master of the Universe, and like the Elders of old, obtaining a good report.

"In his sentiments he was conservative; in his principles, stable; in his faith, earnest, simple and confident, as one believing in God, and knowing in whom he trusted. His departure leaves a painful void, but we acquiesce to the call which bade him go higher, and as a good and faithful servant, enter that Celestial Lodge not made with hands. Death is his promotion, and the God in whom he trusted will not forsake the widow and the fatherless."

UNION OF ROYAL AND SELECT MASTERS IN NEW YORK.

Since 1849, and as a consequence of the schism of that year in the Grand Lodge, there have existed in the city of New York two antagonistic Grand Councils of Royal and Select Masters, each claiming to be the regular body, and of course, each denying the legality of the other. This difficulty we are happy to learn, has recently been reconciled, and a new Grand Council for the State organized. We give the articles of the Union, for the information of all parties who may take an interest in the matter:—

"*Articles of Union* agreed upon between the "Grand Council of Royal Master Masons of the State of New York," and the "Grand Council of Royal and Select Masters of the State of New York, respectively, to wit:—

"1. That henceforth there shall be but one Grand Council for the State of New York, to be known and distinguished by the style and title of "The Grand Council of Royal and Select Masters of the State of New York."

"2. That the Grand Officers and Past Grand Officers of the respective Grand Councils shall be considered Past Grand Officers of the Grand Council *as united.*

"3. That the Grand Council as united empowers all its subordinate Councils to confer the degree of "Super Excellent Master" upon all regular Royal and Select Masters.

"4. That the Constitution and General Regulations now in force in the Grand Council of Royal Master Masons of the State of New York, and those in the Grand Council of Royal and Select Masters shall stand in force until amended by the Grand Council as united.

"5. That Columbian Council, No. 1, being the oldest Council in the State, shall retain its numerical rank in the list of subordinate Councils.

"6. That on the ratification of these Articles, the subordinate Councils shall be entitled to equal Masonic communion throughout the jurisdiction.

"Given under the hands of the respective Committees, this 28th day of May, Anno Depesitionis, 2869. A. D. 1860."

AN IMPOSTOR.

Concord, N. H., July 20, 1850.

C. W. Moore, Esq.

My dear Sir and Brother,—Your favor of the 14th inst., making inquiries respecting one A. H. French is at hand.

In January 1859, while at work in our new hall, a few days before its dedication, I was called upon by a young man who introduced himself to me by the name of A. R. H. French, a native of Rochester, N. H., a Mason; at that time a resident of St. Louis, and a member of a Lodge in that or some other western city.

He is not, and never has been, a member of Blazing Star Lodge.

I did not examine him, and do not recollect that he ever presented himself as a visitor to our Lodge.

His name does not appear upon the Register in the ante room or Records of the Lodge, as a visitor.

I have made some inquiries about him, and find that he is a son of * * * * * * * *—that he remained in town at that time several weeks, and then left very suddenly, leaving his board and some other bills unpaid.

He had no visible means of support while here, but think he told me he was in the employ of a Commission House or Express Company, in St. Louis, and had come East on a visit.

Can I be of further service to you, or the cause of Masonry, in this or any other matter? If so, please command me, and oblige

Yours truly and Fraternally,

L. A. W., *W M.*

MASONIC CHIT CHAT.

☞The Grand Lodge of Kentucky holds that "a Brother who declares there shall never be another member received in the Lodge while he lives, should be denied admission by the Master, and his case referred to the Grand Lodge." And that is right.

The Oldest Freemason in the United States.—Col. John Johnson, of Cincinnati, has been a member of the Masonic Order, in good standing, for sixtyfive years. He is now in his eightysixth year, and is attached to McMillan Lodge, No. 141, Ohio. He is probably the oldest Freemason in the United States.

Joshua R. Jewett, of Granby, Connecticut, now 89 years old, is supposed to be the oldest Freemason now living in Connecticut. He was initiated in January, 1797, was made a Royal Arch Mason, at Hartford, in 1817, and a Royal and Select Master in 1825, and has ever been a zealous and active member of the institution.

☞The M. W. Grand Lodge of Missouri held its Annual Communication on the 4th Monday in May, and elected for officers Hon. Marcus McFarland, G. M.; William S. Penick, D. G. M.; John Decker, G. S. W.; S. S. Hayes, G. J. W.: John D. Daggett, G. Treas.; A. O'Sullivan, G. Secretary.

The Grand Chapter met on the 23d of the same month, and elected the M. E. Comp. J. W. Crane, G. H. Priest, and E. Comp. A. O'Sullivan, G. Secretary.

☞The Grand Lodge of Iowa, at its late annual communication, elected M. W. Bro. Thos. H. Benton, of Council Bluffs, G. M., and R. W. Bro. Theodore S. Parvin, (re-election) Grand Secretary.

☞We are indebted to the politeness of a correspondent in California for a full account of the interesting ceremonies of laying the corner-stone of the new Masonic Temple at San Francisco, but the account was received too late for our present number. We hope to be able to find room for it in our next.

☞We are pained to learn from late New Orleans papers, that the young wife of our esteemed friend and Brother Philip C. Tucker, Jr. Esq., died in that city on the 27th June, while on her way, with her husband, from Galveston, Texas, to the North, for the benefit of her health. She was an estimable lady, and we think but about two years married. She was the daughter of Joseph Waldron, of Brookline, N. Y. We tender to our bereaved friend the warmest sympathies of our heart. It is all we can do for him in his great affliction.

Lyceum Lectures.—The attention of Committees having the management of Lyceums for the ensuing season, is invited to the advertisement of Dr. Humphreys on the cover of this Magazine. As a scholar Dr. Humphreys occupies a high place among the ablest in the country, and as a lecturer we are sure he will give entire satisfaction. We most cordially recommend him, and bespeak for him the favorable consideration of such of our friends as may be connected with the government of lyceums, or other public associations, requiring the services of a popular and accomplished lecturer.

Charlatanism.—In the evening, Bro. F. N. Porter conferred the degree of the Eastern Star upon some seventy odd ladies. Everything passed off with the most perfect order and decorum, and reflects the highest credit upon the Brethren who got it up.—*Louisville Sunday Courier.*

We regret exceedingly to learn from the above that Bro. Potter—following bad example—is engaged in propagating Androgynous Masonry, or any other such *humbug* known as the Adoptive Rite, conferred on women, whose duties are best performed in the domestic circle. The right of adoption was introduced into this country by speculators in Masonry, to fill their empty pockets.—*N. Y. Courier.*

Caution.—We learn that there is a vagrant Masonic trader about the city and vicinity peddling Masonic books and women-Masonry. He is probably from the *West*, though we have not been able to hear any particulars respecting him, further than that he has cheated a young Brother out of three or four dollars.

THE
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THE HEBREW STONE.

In answer to inquiries addressed to our correspondent at Newark, Ohio, relative to the evidence of the genuineness and probable antiquity of the remarkable Stone recently found among the ancient remains at that place, (a full description of which was given in our last issue,) we have received the following letter:—

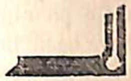
Newark, Ohio, 25th July, 1860.

C. W. Moore, Esq.

Dear Sir,—Yours of the 20th inst. just ot hand. The appearance of the stone would indicate great age. The place in which it was found would probably be the last place any one would select to put it for a hoax, as there are at least fifty more prominent places in its immediate vicinity, and places where the curious have been in the habit of making examination. The stone, under a glass, has every appearance of age. The character of the stone (its composition), resembles Novaculite, or Lake Superior Hone Stone. There is no stone like it in the Geological formation of this State. The evidence of its having been found in the place, as said by Mr. Wyrick, is entirely circumstantial; but every point which has been investigated has corroborated Mr. Wyrick's statement. There was no one with Mr. W. but his son (a young lad about ten years old), when it was found. Ancient pottery has been since found at the same depth, within ten feet of the place where the stone was found. A round white worked quartz stone was found by Mr. W. in the same place and at the same time. Mica has also been since found in the same depression. The earth where it was found, had no appearance of being disturbed, except where the dirt was thrown out by Mr. W. The earth and formation of these depressions are all similar, as far as I have examined, and are *not* similar to the undisturbed earth in their vicinity. They bear the same indications of great age as the mounds, and their composition is similar. I have since examined other depressions similar to that one, and have found at about the same depth, fragments of ancient pottery,—below that Mica, and in one of those examined, a few human bones, with every indication of great age. The place where the last were found had above it a thick growth of *Paw-Paw*, and after removing the surface I found the roots of a former growth beneath. Human bones have also been found in another of these depressions, which, from the description of it, had the same peculiar characteristics as the others. The walls of these places have been, from their appearance, from 8 to 45 feet in height. A tree was cut on one of the embankments about fifty years ago, the estimated age of which was 1130 years,—estimated from the growths or rings. The old gentleman who cut it, and who has since given his deposition to that effect, is a man of undoubted veracity. I have examined a tree which was cut down recently on one of the banks, which had the appearance of being about 600 years old. Where the walls have no *ditch* inside, they are constructed, as far as I have examined, of pure clay, with a foundation of clay and gravel, *very hard*—evidently mixed for the purpose of giving a good foundation. The clay in the walls has no gravel mixed with it above the foundation, and from their appearance the walls have been constructed of adobes, or sun-dried brick. This clay has also been brought from distant localities and has not been found in the immediate vicinity of these embankments.

I have endeavored to give you all the facts in the case as I know them, and you can form your own opinion. Taking the *Cubic Stone* for a starting point, and dividing Masonry into three periods, the first to Solomon's Temple—the second from that date to the Christian era,—and the third since the last named date, the symbolic character of this stone would indicate a period near that of the second Temple. The sum of the characters upon the stone amount to about 3594 years, which would indicate the probable year of its construction. The most learned Hebraists who have examined the stone, say that the Hebrew characters were those in use at the time of Ezra, which confirms the above theory.

The Stone is solid, weighing about two pounds, and was probably used as a plumb. If the most ancient form of the level, square and plumb is that of the accompanying diagram (which I think it was), its use would be apparent,



It certainly would have been as useful an instrument, as it is a fitting emblem of a Chief Architect. From the little study I have given these ancient works, it is evident to me that the peaceful people who constructed these cities, were driven out by Barbarians of whom the Indian tribes are descendants, and from the mound builders perhaps they may have derived some of their peculiarities. I think if any one will give these ancient works a careful examination, he will become satisfied that these people were not of the Jewish race—although their architects may have been. The indications are, also, that these mound-builders migrated toward the South-West. The skulls found, and the works also, do not indicate a people of more than a medium order of intellect, while the plans and supervision of these works, and the places selected for them, must have required men of skill and capacity. Some of these places have been selected with an eye to natural defences; for instance, the place where the most interesting works are (in this county), has evidently been an Island, and is now about thirty feet higher than the table land, over which the waters probably formerly flowed The Southern Bluffs, or rather high table land, on the opposite shore of this ancient Lake or river (if a river, it must have been a large one), are also dotted over with works. Protected roads seem also to have been constructed from one series of works to others, (as you will perceive from your map,) and whenever these roads extend to the bluffs, no traces of them can be found until you come to the bluffs on the opposite side of this apparent Lake. In relation to the stone, I forgot to mention that a committee of investigation was appointed at a meeting of our citizens, to investigate Mr. W.'s discovery, and it is not their intention to leave a stone unturned for the purpose of becoming thoroughly satisfied as to its genuineness. Having been appointed a member of that committee and it having been decided that no opinion should be expressed by the committee, (in their official capacity,) until they were satisfied that they could proceed no further in their investigation, will explain why I have expressed no opinion of its genuineness as yet. But I can say that as far as the committee has proceeded, Mr. Wyrick's statements have been confirmed. Please pardon this "hasty" scrawl of undigested theories and believe me,

Yours Fraternally,

W. M. C.

P. S. Your translations confirm those already received. I have just been informed that plaster casts of the stone are now being made.

Our correspondent, as the reader will perceive, is inclined to regard the Stone as in some way connected with Freemasonry. And we should be pleased to agree with him in this, if we could do so consistently with our judgment. It would certainly be most gratifying to our pride as a Mason, and most interesting in an archeological point of view, could the existence of Masonry on this continent, at so early a period as that to which the depositing of the Stone in question may doubtless be referred, be established by any, we will not say positive testimony, but by any evidence which could be fairly considered as logically presumptive of such a fact. But we are bound to confess that we cannot see anything, either in the Stone itself or the place of its deposit, which to our mind warrants such a conclusion. As was intimated by us last month, we have a legend in Freemasonry respecting a *Cubical Stone*,—to which our correspondent refers,—on which the sacred name of God is said to have been inscribed in a mystical diagram. It is called the "Masonic stone of foundation," and our traditions very minutely trace its history; but it is not, for an instant, to be received as anything more than a legend, and cannot in any sense be admitted as reliable evidence in a question of fact or science. If it have any value at all, it is for its theocratic significance, and not for any demonstrative power it may be supposed to possess. Of this the reader may judge. The legend runs thus:—When Jacob fled from Esau to his uncle Laban, in Mesopotamia, he carried this Cubical Stone with him, and used it as his pillow on the occasion of his memorable dream, the foot of the ladder appearing to rest on the stone. It was subsequently taken by him into Egypt, and when the Israelites departed from that country, Moses conveyed away with his followers, the stone of foundation, *as a talisman*, by which they were to be conducted into the promised land. In the battle with the Amelekites, he seated himself on this stone; which was afterwards deposited in a secret crypt of the first temple, and there remained hidden until, at the building of the second temple by Zerubbabel, it was discovered by three of the workmen, and made the corner-stone of the new structure.

Such is the legend. And in our view of it the only interpretation of which it is susceptible is an allegorical one. The mystical stone bore the name of JEHOVAH, and the Rabbins believed that from the potency of this Word, the stone was invested with oracular powers, and many other singular virtues. "The true JEHOVAH, whose mystical NAME," says Dr. Oliver, "formed the *essence*, and constituted the *value* of the stone of foundation." The Jews believed that whatever bore the "great and sacred Name," was an object of reverence and of talismanic power—a symbol of Deity, an assurance of success, and a protection against danger. Hence in their wanderings they carried it with them, *as a talisman.*

Our correspondent suggests that the Stone was probably constructed about the year A. M. 3594—that being the sum or numerical value of the Hebrew characters on it. And although we do not see the propriety or the logical force of his reasoning in this particular, we do not object to his conclusion. Our own conjecture is, that the stone was made subsequently to the dispersion of the kingdom of Israel by Salmanazer, which event took place about 700 years B. C., and that it was brought to this continent before the Christian era, by a remnant of the ten tribes, or their descendants.

* * * * * * *

Since writing the foregoing we have been politely furnished with a copy of the report of a committee of citizens of Newark, appointed to investigate the circumstances attending the discovery of the Stone, and its claims to genuineness and antiquity. The report will be offered to Silliman's Journal for publication, and will probably appear in full in the forthcoming number of that work, together with a photographed facsimile of the Stone. The result of the inquiries of the committee are entirely satisfactory as to the genuineness and truth of the discovery, and the following conclusions appear to be well established :—

1. That the Stone was found in one of the castrametations which are so complicated and cover so large a space in the vicinity of Newark, and in a place the least likely to be disturbed by the curious.

2. In the same place where the Stone lay, large plates of mica were found—a substance which is found among all the works of the mound and castræ builders in Cherry Valley (in the vicinity of Newark).

3. The ancient pottery common about the ancient works of the whole of the Mississippi valley, was abundant in the immediate vicinity of the Stone.

4. The earth in the depression in which the Stone was found, had every appearance of having been removed at a remote period, and *differed* from the appearance of the earth in its immediate vicinity.

5. All the depressions of the series of ancient works examined by the committee, correspond in the manner of their construction and evince unmistakeable evidences of being of the same age as the works with which they are connected.

From the evidence adduced there can be no doubt whatever of the genuineness of the Stone—that it was found as represented by Mr. Wyrick—that it is of great antiquity, and that it was deposited, or left in the place where found, by the mound-builders. That it is an exceedingly interesting and valuable discovery, as connected with the early population of this continent, no true archeologist will deny. Still the questions—who were the mound-builders? by whom was the Stone made? and what was its use?—are open to the investigation of the curious and the learned. Our own impressions on all these points have been intimated with sufficient fulness for the present purpose.

MEMOIR OF MOSES PAUL.

THE subject of this sketch was the only son of Edward Paul and Delia, his wife, and was born in Waterborough, near Alfred, Maine, March 28th, 1798.

During the year 1807, the family removed to Dover, N. H. The youthful Moses here received, at the Town School, the elements of an education, which was subsequently fostered and enlarged under the tuition of Mr. Willard Thayer, a well-bred and successful teacher of a Private School.

In the year 1812, at the age of fifteen, he entered the store of his maternal uncle, John Williams, Esq., who during that year associated himself with several gentlemen of property and worth, for the purpose of commencing the manufacturing of cotton cloth in Dover—suitable buildings were erected on the Cocheco river, about two miles from Dover Centre, and the manufacturing business was commenced—with Mr. Williams as agent and Moses Paul as his clerk.

In the year 1822 the same association of gentlemen, with others added, (under the title of the Dover Manufacturing Company), commenced the erection of their first cotton mill, at the Lower Falls, Dover Centre.

In the year 1824, this building having been completed, Mr. Williams became the agent of both establishments, and Moses Paul was appointed Superintendent of what was then called "the upper factory," where he resided until the year 1828.

At this period Mr. Williams ceased to be agent, and James F. Curtis was appointed to the same office. *Captain* Paul (this title arising from his election to the command of a military company known as the Strafford Guards) then removed from the upper to the lower Factory, and became Superintendent of the manufacturing department under the agency of Mr. Curtis, and so continued until Dec. 1834, when Mr. Curtis ceased to be agent, and Capt. Paul was appointed to succeed him. From this time until his death Capt. Paul filled this office, to the universal acceptance of the proprietors of the establishment.

Thus, from early youth, he became successively Clerk, Superintendent and Agent of the Dover—or (as subsequently called), "the Cocheco Manufacturing Company," and, in each of these positions, he sustained a reputation for irreproachable moral character and unsullied integrity. Possessing the confidence, alike of employers and employees, he has, for many years, carried on the business of manufacturing with great ability and signal success, so that the infant of 1812 has become the Giant Corporation of 1860—honored at home and respected abroad.

In all the delicate relations existing between a large manufacturing establishment, and the town or city in which it may be located, Capt. Paul ever pursued a course so gentle, so conservative, and so liberal as to disarm prejudice and to secure mutual co-operation. May his successor prove equally wise, prudent and efficient.

But Capt. Paul sustained other important relations to society. As a citizen, he was foremost in every undertaking to promote the welfare of the place of his residence,—whether in the erection of suitable buildings for town, banking or educational purposes.

The present City Hall, the Strafford Bank building, and the large and elegant School House in District No. 1, will long stand as monuments of his judicious sense of propriety and usefulness. For in their inception, and progress and completion, he was an ever-active and prominent member of the committees under whose oversight they were erected. He was for some years a Director in the old Dover Bank, and subsequently, at the incorporation of the Strafford Bank was elected a Director in this Institution, and so continued until the period of his death.

When the town of Dover became, by an act of the Legislature, an incorporated city, Capt. Paul was elected a member of the Common Council and became its President, an office which he has always filled with credit to himself and with eminent benefit to the city.

There is still another relation of which we ought to speak. In early life Capt. Paul joined the "Fraternity of Free and Accepted Masons," and ever evinced the deepest interest in, and a cherished love for, this ancient and honorable Institution.

He passed through all its degrees and all its honors—from the humble "Entered Apprentice" to Master of his Lodge and to Grand Master of all the Lodges in the State of New Hampshire. At the time of his death he was both Grand High Priest of the Grand Chapter of New Hampshire, and Eminent Commander of St. Paul's Commandery of Knights Templar of Dover.

The estimation in which he was held as a Mason, was evinced by the large attendance of his Masonic Brethren at his funeral, from various towns and cities both of Massachusetts and New Hampshire. And when the wailing dirge and the solemn ritual for the dead told to the assembled multitude that we should behold the face of this beloved Brother no more forever, every heart swelled with emotion, every eye was dimmed with tears.

What then shall we say of him in his family relations! If so beloved by others, how can the stricken hearts of a bereaved widow and fatherless children be comforted? "Thanks be to God!" he was a Christian—for many, many years, he has "acknowledged the Lord to be *his* God"—and his christian life has been consistent with his high professions—he died with a hope *full of immortality*. The afflicted ones can indeed weep over their irreparable loss, but at the same time they can comfort themselves with the thought of his eternal gain—"After life's fitful fever he sleeps well,"—he has gone to his everlasting rest,—he has become "a king and a priest unto God." But his *memory* cannot die. It is enshrined in the minds of multitudes, who have shared his beneficence—a beneficence as quiet and unobserved as the falling of the dews and gentle rains from heaven. The flowers which spring over his grave may be withered by the frosts and snows of an unkindly winter, but no change of seasons can affect the blossoming of those perenials which his own hands have planted in the garden of loving hearts and grateful affections.

On Monday the 9th of July, 1860, this fettered life ebbed away into the free, eternal life of God and Heaven. His funeral on Wednesday the 11th, was attended by an immense concourse of people. The Banks, together with all places of business were closed, and by order of the Directors of the Cocheco Manufacturing Company, that establishment was also closed.

Thus universal was the tribute of respect, paid to the worth and the memory of Moses Paul.

MASONRY IN SICILY.

In 1811 there were the following Lodges in the kingdom of the Two Sicilies, which held warrants from the Grand Lodge of England:—No. 237, Lodge of Perfect Union, in his Sicilian Majesty's Regiment of Foot, at Naples; No. 245, Well Chosen Lodge, at Naples; No. 337, Lodge at Messina; 346, Lodge at Naples; No. 354, La Loggia delle Verita, at Naples. In Brydone's *Tour through Sicily*, when speaking of Girgenti (*agrigentum*), a description is given of a dinner, at which he and his fellow travellers assisted, given by the nobility of the place to the bishop, many reverend canons and other ecclesiastics being partakers of the feast. Brydone says, "We found in this company a number of Freemasons, who were delighted beyond measure when they discovered that we were their Brethren." This was in the year 1770.

IMPROPER USE OF MASONIC EMBLEMS.

New York, July 23, 1860.

DEAR BRO. MOORE,—In noting to you the principal items of interest which received the attention of our Grand Lodge at its last session, one escaped me at the moment of writing which deserves more than a passing notice; I do not regret it, however, as it affords me the opportunity of laying the subject more fully before you. A series of resolutions, with a preamble, were presented to the Grand Lodge from one of our enterprising city Lodges, setting forth that "the practice of placing Masonic emblems upon signs is in direct violation of the spirit of the principles of Freemasonry, and a stigma and reproach upon the Order"—that "it hereby expresses its hearty condemnation of the meanness and hypocrisy which the practice indicates, and views it as a dishonorable device to trade in Masonic professions"—"that we would earnestly recommend all Brethren to withhold their patronage from persons guilty of the practice, and urge upon the Grand Lodge the adoption of such measures as will effectually punish this vile practice and clear the fraternity from the reproach it now casts upon it." This subject was referred to the committee on "the condition of Masonry," whose report sympathized with the sentiments therein expressed, but merely recommended a resolution which was adopted, "* * * * that the practice of using Masonic emblems upon signs and cards is hereby disapproved." It is to be regretted that some more efficient measures were not suggested by the committee, which would have the effect of suppressing entirely this dishonorable artifice, whenever practiced by Masons. I think the Grand Lodge was ready to accede to any judicious proposition which promised its successful removal; their attention not being especially directed to the question, the Report was simply adopted as read.

I think it is a subject of much greater importance than it is generally esteemed to be, as it involves far more than the simple exhibition of our emblems to public gaze. Abstractly considered it is wrong in itself, though not criminally so in some cases. It may simply be the impulse of an ardent, impetuous spirit, which frequently attaches to young Masons flushed and carried away by the benevolent and confiding feelings inspired by our principles, and who see no wrong in giving publicity to the fact that they are Masons, and as such deserving encouragement from their fellows in their lawful pursuits. I fear, however, that the number to which this simple-heartedness may be attributed, is very limited.

That which gives gravity to the subject and in which consists its main, and, I may say, its unpardonable offence, is the motive which prompts the offender to use the Institution in order to insure the accomplishment of some project, or his success in business. Doubtless the major portion of those who practice this artifice are led to it by a secret and determined will to make all they can out of their connection with the Institution. This class is not confined to those who restrict themselves to the use of Masonic emblems to lure the unwary into patronizing them in the ordinary pursuits of business, but will in all probability embrace some of those who are engaged in that class of business required for Masonic purposes, either by individual Masons or Masonic bodies. The two latter classes are not confined to any jurisdiction nor, I presume, to any country.

The conduct of these gentlemen avows their purpose and leads us to believe that they are only linked to the Institution by what it may pecuniarily produce to them. They are sometimes distinguished by an inordinate desire for notoriety, and to this end, they are liable to become sycophants and seek prominent situations or duties, in which their names may appear conspicuously in some form or other. To such, remove the probability of gain, and immediately their interest in Masonry ceases, its ceremonies become idle mummeries, and its coercive regulations as ropes of sand.

The Craft have been more or less imposed upon from time to time by parties, either misunderstanding the principles of Freemasonry, or wantonly disregarding them for some ulterior end. There is no society more susceptible to impositions than this:—it openes the avenues to the human heart, affording free access to the confidence and benevolence of its members; it teaches sincerity and plain dealing, and abhors hypocrisy and deceit; it gives a cordial welcome to those seeking its benefits, and would sooner misapply its charities than permit a wrong to follow a worthy Brother. These are some of its distinguishing characteristics, and are frequently presumed upon by the unscrupulous to secure some pecuniary advantage, personal aggrandizement, or for some other similar purpose. The use of our emblems is *one* of the plans resorted to for furthering their ends. They are selected as furnishing the most ready and effectual means of success.

Some prominence was given to the subject by its being officially presented to the Grand Lodge by the Grand Master, in his annual address at the June session of 1855. No action was taken, however, by the body at the time. The introduction of the subject appeared to be in advance of the times. Its enormities and pernicious consequences did not then seem to strike others as they appeared to him. It was rather denied as an evil, so obvious, as to startle even those who Em/ innocently practiced it; and others more culpable would necessarily abandon it when they found it discountenanced and condemned by their Brethren. Thus has the evil been permitted to nestle in the very bosom of the Institution, both here and elsewhere, with all its corroding properties still at work upon the fair name of Masonry. Had the suggestion of the Grand Master been promptly met at the time, it would in all probability have been succeeded by a similar action on the part of other Grand Lodges.

On that occasion the Grand Master remarked, after expressing his disapproval of Masons wearing jewelry with Masonic devices upon their persons, that, "connected with this custom was one equally, if not more, offensive and unmasonic, by which our sacred Temple is converted into a house of merchandize. Many of our Brethren, forgetful of their avowal made on entering its portals, that they were uninfluenced by mercenary motives, violate this pledge, by placing upon their sign boards, vehicles and cards Masonic symbols and emblems, which should pertain, as a means of advertising, to those Brethren alone, who are manufacturers of Masonic clothing and jewels. This custom may have obtained among the Craft from a mistaken conception of the principles of our Institution. I would therefore recommend the passage of a resolution, which leaves the Lodges without a discretion in compelling members to remove these emblems from public gaze, and advising the fraternity to avoid all business transactions with any house in which they may be displayed."

The Grand Master seems inclined to make an exception in favor of those who manufacture or deal in Masonic clothing or jewels, but I can see no good reason for so doing. I presume there is scarcely a pure-hearted Mason in the world, but will admit, that to use the Masonic Temple as a house of merchandize, to convert our sacred emblems into mediums of profit and gain, to turn the delicate but expressive symbols of Masonry, types of morality, virtue and love, into mis-shapened forms and uses, to gratify the evil propensities of our nature, would not only be a radical preversion of their legitimate and lawful use, but their complete prostitution.

If there is any subject above another deserving the grave consideration of a Grand Lodge it is this. It is as important to shield the principles of the Order from the unsparing ravages of corruption, avarice, or even neglect, as to guard and enforce a compliance with its usages and ritual, not so much to protect individuals from the impositions of these parties, as to keep in harmony those beautiful tints of Masonic virtues which delicately suffuse themselves through all the principles of the Institution. Violence should never be suffered to either; all are important as giving to it vitality and strength; upon each and every one of them does Masonry depend for health, and even existence. In their ramifications, they distribute themselves through all the different branches of the Institution, each seeming to have its own works to perform and yet sensitively dependent one upon the other. Wound one, and the others sympathize. As I have already intimated, the prosperity of Freemasonry must depend upon the unsullied perfection of its principles and the degree of reverence in which they are held; hence the necessity for the most fastidious care in guarding their approach from violence, preversion or neglect.

Indulging in the practice herein complained of, some of these virtues are sacrificed to do homage at the shrine of Mammon. The selfish devotee of pelf "sells his birth right for a mess of porridge." He uses Masonry to insiniuate himself into the confidence of his Brother, to secure a free disposal of his wares and merchandize. Instead of depending, as every noble and honest man should, upon his own integrity and the true value of the article he is selling, he appeals to Masonry for his character, and to the sympathies of his Brethren for his success.

Grand Lodges, in their endeavor to correct evils of this magnitude, are apt to deal more with the consequences, then to adopt the wiser and more skilful course of investigating and removing the causes. They should not only encourage the proper inculcation of Masonic principles, but enforce their personal application. If it will be unmasonic to follow a certain course, insist upon its entire abandonment. Let the power of a mandate be felt; tame resolves and recommendations fall listlessly upon the ears of those whose peculiar views, interest or inclination, come in conflict. They appear well enough on paper and sound beautifully, but they are totally inadequate in effecting any radical cure.

The Lodge asking the Grand Lodge to take this subject in hand could very well see how impotent its own efforts would probably be, in correcting this wrong upon the Institution; unsustained by that body. Individuals, too, under the conviction of a tender conscience, might refuse to encourage this unusual system of business, but the operations of such, like those of subordinate Lodges, must necessarily be exceedingly limited. Without presuming to dictate the course proper to be pursued for removing this evil, it seems to me that some General Regulation should be adopted, making it impressive upon every Mason in the jurisdiction, to avoid using any Masonic emblem for business-purposes, under any pretext. That they shall not expose the same upon signboards, vehicles, cards, or in any public manner whatever, outside of the Lodge-room; except when used in public Masonic procession, or public Masonic ceremonies. That the Subordinate Lodges shall rigidly enforce a compliance with this regulation upon its members; and in cases where the offender is not a member of any Lodge, that a commission be appointed by the proper officer, who shall try and adjudicate the case, and whose decision shall be binding. That a refusal to comply with this regulation shall be deemed a Masonic offence, subjecting the offender to expulsion.

Some movement of this character certainly deserves the serious consideration of the craft. Its early inauguration would be a happy omen to future good, and might at this time be prosecuted under most favorable auspices, assuring its ultimate success. Attached as I am to Masonry, I am perhaps more fearful than need be, in regard to whatever may affect its interests or is calculated to mar its beauties, and perhaps upon this particular subject unnecessarily sensitive; but whether I am or not, I trust that neither the one or the other will suffer from the nervous language into which I have, in this instance, naturally been led.

Yours truly and Fraternally, D.

ANCIENT GUILDS.

MERCHANT TAYLORS' COMPANY'S CELEBRATION IN 1607.

The interesting book which we have before presented to the attention of our readers, "Nichols' Progresses of King James I.," contains the following; it being a part of an account of an entertainment given to the King by the Merchant Taylors' Company on the 16th of July, 1607. It is part of an extract from the minutes of the Court of the Company:—

"Whereas the Company are informed that the King's moast excellent Majesty, with our gratious Queen and the noble Prince, and divers honourable Lords and and others, determyne to dyne at our Hall on th'elec'on of M'r and Wardens; therefore this meeting was appointed to advise and consult howe every thinge may be performed for the reputac'on and creditt of the Company, and to give his Majesty best lykeing and contentment, &c. &c. And Sir John Swinnerton is entreated to conferr with Mr. Beniamyn Johnson, the Poet, about a Speech to be made to welcome his Majesty, and for Musique and other inventions which may give liking and delight to his Majesty; by reason that the Company doubt that their Schole-master and Schollers be not acquainted with such kind of Entertaynements."

Want of space prevents our copying more of what is told of this occasion; and we therefore refer the reader for a full description of it to Vol. ii., p. 136—143.

WHAT-CHEER LODGE.

We had prepared from data furnished us by a friend at Providence, a brief notice of the celebration of the annual festival of this spirited and enterprising Lodge, which took place in the early part of the last month, but the messenger in carrying the copy to the printing office let it fall in the street, and the finder has forgotten to return it. The occasion, however, was a joyous one, the good old fashion "Clambake," which is emphatically a Rhode Island "institution," being the prominent feature in the ceremonies. The members were generally present, and a right merry time they appear to have had of it.

We were also favored by the same obliging correspondent with a piece of the rock on which Roger Williams, the founder of Providence, landed on his first arrival in Rhode Island. The rock bears the name of "What-Cheer," that being the salutation with which Williams was kindly greeted, *on it*, by the Indian Chief of the province. The Lodge having adopted that greeting for its name, has caused a *rough* and *perfect* ASHLAR to be cut from it and, suitably inscribed, placed in its hall. It has also furnished each member with a piece of it as a keepsake. Our correspondent sent us a copy of the inscription, but it has shared the fate of the notice of the celebration, as before intimated.

A GOOD ORATION.

We take much pleasure in transferring the following oration to our pages and in recommending it to the attention of our readers. It is not often that we publish entire addresses on the subject of Masonry, though many of the great number which are annually delivered, are doubtless very able and well adapted to the occasion which calls them forth, yet they have, with rare exceptions, become very much like the ordinary weekly sermon, and would loose much of their interest in print. The following is one of the exceptions referred to, and is worthy of preservation. It was delivered at San Francisco, California, by Brother HENRY M. GRAY, M. D., on the occasion of the laying of the corner-stone of the new Masonic Temple in that city, June 25th, 1860:—

INTRODUCTION.

BRETHREN:—Beneath the blue dome of this wide, unpillared firmament, and under the magnificent roof of a temple "not made with hands," we are met in joyful assemblage, upon a day sacred to the ancient memories of our craft, to lay with appropriate and impressive ceremonies the foundation-stone of a temple, henceforth and forever to be sacredly dedicated to the mysteries and work of Masonry.

In due form and manner the corn, wine and oil spread and poured upon that stone, have symbolized the great end and object of Masonic life; the swell of joyous music with its exultant harmony, has awakened in our breasts the responsive echo; the light in a thousand earnest eyes, and the quickened throb of a thousand loving hearts, have told how deeply this scene and this hour have impressed themselves upon our very souls; and, finally, the invocation of the blessing of Almighty God, to direct and prosper this undertaking to its successful completion has, while it humbly acknowledges our dependence upon His powerful aid, given us the sweet guaranty that His paternal blessing shall be vouchsafed to us.

Brethren, the work is done! In the deep foundations of this structure you have placed your memorial. For the first time, on the western shores of this continent, you have set up the pillars of your faith in enduring stone. In the generations yet to come, who shall gaze with pride upon the noble pile, and who shall under its secure shelter prosecute the glorious mission which Masonry has entrusted to their keeping, your labors will not be forgotten. They shall re-call with proud and glowing retrospects the memory of this day. They will pay due homage to the loyal faith, the loving interest and the deathless attachment you held to the great work of Masonry, and which prompted you, in the very infancy of our State, thus to lay broad and deep the imperishable foundations of a Temple, which, while it should be one of the most conspicuous adornments of our city, should also serve as a perpetual record of that faith which, in all ages and in all countries, has, in its "outward visible form," illustrated itself to the world in all the grand triumphs of architectural glory, as, in the manifestations of its inner life, it has been the pioneer in the vanguard of civilization, charity, peace, brotherly kindness and good will to men. If ever the light burns dim upon our altars, or the hearts of the faithful fail them "because of fear;" if the doubter or the skeptic ask, "The Fathers, where are they?"—then shall this Masonic temple answer: The same faith that animated their hearts still survives in their descendants. This goodly Tabernacle, which the ancient craftsmen builded, yet stands in its pristine strength and beauty, a sacred heritage to be sacredly guarded and preserved by us and by those who shall come after us. So, evermore, shall the faithful remembrances of our Brethren, yet to be, preserve our memory green.

THE OCCASION.

All creeds and faiths have their festal occasions. The State has its days of patriotic jubilee, the Church its seasons of rejoicing. On commemorative days, due homage is paid to all, who in every rank and in every good work, have adorned the age they illustrated. Thus, religion, art, science, heroism, virtue, wherever their votaries have ennobled life by grand achievement, have claimed the ready homage of the world. They who have died on the bloody field of battle for the liberties of their country, where thousands in the rush of death go down—they, who in the fires of martyrdom have yielded up their lives a sacrifice to principle—they who in toilsome solitude have worked out the great problems of science, and given language and interpretation to the mute voices of nature—they, who with strong hands and pure ambitions have guided the evolving destinies of nations—they, who, as the apostles of divinest charity, have devoted life, substance, influence, all to the amelioration of human wrong or suffering, are alike canonized in the world's great heart, and compel the homage of the world's wide sympathy.

This is *our* festal day, my Brothers; to us, a day of joy in a two-fold sense. This happy hour is witness of a ceremony of no small importance to the future of Masonry in this State and on this coast. We have come up together, with one accord, to aid in the laying of the corner-stone of the first Masonic Temple erected within the limits of our national confederation on the westward slopes of the dividing mountains. For a brief space we have forsaken our usual avocations—from fields of waving grain, from work-shops of daily toil, from the quiet retreats of scientific pursuits, from the busy marts of commerce, from the sacred chancels of religion—we have come with "one heart and one mind," to swell the pomp of this festive hour. Hallowed by our prayers and benedictions, we have placed the token of our affection to Masonry in the keeping of our mountain granite. Our love, our hope, our aspirations, we place beside those memorials—as soon may the one perish as the other. Not until the solid rock shall melt in the consuming fires of the final conflagration, shall die out in our hearts the noble teachings of our Order. Not even when the elements themselves shall yield to the inevitable laws of decay and dissolution, shall the pure, eternal, imperishable principles upon which our faith is based, perish or be lost.

There is no eternity to matter. The adamantine walls of earth themselves must crumble into dust; no work of man's hand can withstand the silent tooth of time. The mighty monuments of the forgotten past reveal themselves to us only in dim traditions or in almost undistinguishable fragments, puzzling the lore of the antiquarian and baffling the light of science. They leave us like mariners on the wrecking midnight sea, looking—and oh, how hopelessly—for the coming light. But principles cannot die. Truth is eternal. Justice, equality, fraternal love, charity, faith, hope, are all invulnerable, and immortal all. They are but the emanations of the eternal *good*—sparks from the eternal fire—drops from the ever flowing river of immortal life. Like the deathless source from which they sprung they also (albeit in clouded manifestation) must claim the high prerogative of immortality. So, Brethren, with the inner life of Masonry—it cannot die. Its temples may totter to the dust, and its visible tokens be utterly lost, but IT will survive. Its spirit is the spirit of the "All-working Good"—its work is the practical embodiment of all-working benevolence—its mission on this earth is but the reflection and exemplification of that divinest of all virtues—Charity.

THE SAINT JOHNS.

Aside from the *event* which has convened us together, we enjoy another source of congratulation. This is one of our "holy days," set apart and dedicated to the memory of the holy St. John. Since the early primitive rule of our Grand Master, King Solomon, with the passing away of the ancient dispensation, with all its glorious symbols, types, and shadows—with all its rigid enforcement of the law as a penalty for disobedience—with all the magnificent surroundings which environed the ancient Masonry, and the rites and ceremonies of the early Temple worship—with all the forms and restrictions and subordinations working in their iron channels—the lapse of ages and the changing conditions of society brought an epoch in which milder laws and more tolerant systems were demanded by the necessities of the age. The early morning glow upon the eastern hill tops announced the coming of a brighter day—the softer airs that swept westward from the ancient homes of the stern, wide-browed prophets and patriarchs, foretold the coming of a more genial summer—the dove, with the olive branch of peace, was flying o'er the stormy water in search of a resting place for her weary feet, and then, when among the crumbling fragments of the earlier civilization, Masonry could find no permanent abiding place, she swept down the cloudy and perturbed centuries, until she rested under the shadow of the new dispensations of peace.

The earth had been convulsed for a thousand years; thrones, dynasties and empires were passing through all the mutations of social and political existence; yet amid all this turbulent torrent of change in our world, the "precious Ark of the Covenant" floated safely down, until it rested securely upon the Ararat of perpetual repose.

There lived in Holy land two Holy men—two Johns. The one, the Baptist; the other, the Evangelist—men of extraordinary yet diverse characters, yet both the living embodiments of the highest lessons of Masonic wisdom. The one, the impersonation of temperance, courage, self-sacrifice and heroic suffering for conscience sake—the other, the type of gentleness, meekness, sympathy, charity, brotherly kindness and holy love. These men, so exalted above their fellows, so set aside and stamped with the mark of divine nobility, were eminently fitted to succeed the august King of Israel as the patrons and exemplars of our Order. Hence they, not alone and not chiefly as the forerunners and disciples of a new ecclesiastical dispensation, but from the singular purity of their lives, and their devotion to the fundamental tenets of Masonic faith—from their sacrifice of all earthly good for the cause which engrossed their whole being, have been for two thousand years the loved and venerated high priests of our Masonic faith. He of whom we speak to-day died a martyr's death. He died in vindication of the teachings of his life. He fell an heroic sacrifice to the principles upon which our Order rests.

We speak of martyrdoms, and they are glorious—we speak of heroisms, and they are glorious. How they stand out in the cloudy past, like landmarks in the life-gloom, these martyrs for the good!—these heroes for the right! Some have sunk on the battle field—some have watered the scaffold with their blood, others have perished in the agonies of fire;—these have been of one race and language—those of another. This, endured all things for one faith—that, for another; but all, whatever their nation, or sect, or lineage, were alike the warriors of humanity, and perished that mankind might be free. The great and good of all eras form one great Brotherhood. Thank God for having thus linked distant ages together by the ties of a common sympathy. The great souls scattered along the highway of history are bound one to another by an electric chain, and thus the influence of heroic deeds thrills from century to century down the long avenue of Time.

This day, my Brothers, is held in sacred commemoration of St. John the Baptist, throughout the whole Masonic world. Every aspiration and prayer that arises to-day from your own full hearts is met in the silent and illimitable fields of air by a million aspirations in every land and clime, from hearts as full and deep as yours.

THE PROGRESS OF THE ORDER.

All along the cloudy pathway of time our craft have left their ever-enduring landmarks. While yet an operative organization, spreading from land to land, in

Lodges of Labor, they have erected their mighty monuments which, to this day, are the wonder and the glory of the world. The Grand order and system which marked the building of the first temple followed them in the later ages, and although in the erection of the vast creations of Masonic skill, the busy sounds of labor were heard on every hand, as the grand arches and pinnacles and towers rose from their solid foundations to the heavens, yet the same beautiful plan of work by which the magnificent structure of the King of Israel

> "Rose like an exhortation, with the sound
> Of dulcet symphonies, and voices sweet,"

governed the craft in the building of those colossal triumphs of architectural genius, which shall forever demand the admiration and worship of the human intellect.

Passing from this brief review of our subject, let us for a moment consider our institution in its adaptation to the wants of humanity—its fitness as the almoner of the holiest charity—its laws and precepts as the embodiment not only of the purest morality, but presenting likewise a frame of government fitted for all conditions of life, for all races of people, and for all states of society. It sprang into existence far back in the distant ages, over whose history rests the pall of everlasting silence—it gleamed out of that darkness as the light of history began to irradiate that gloom only in dim and fabulous traditions—it took organic shape and practical development in the earliest days of the ancient Kings of Israel—and its culminating point was reached in that perfect system of work and government which presided over the erection of that miraculous structure—that marble poem of consummate genius whose lovely beauty, shining from the sacred mountain, gleamed to the remotest horizon like a star.

Thus it has come down to us from the earliest times. Through all the changes of empires, and amid all the revolutions of government, it has preserved its existence. The altar now stands where it stood in the days of the first Masters; and the enkindled fire and the emblematic lights still shed their beams to illuminate the surrounding darkness. It has outlived the Temple which its ancient Craftsmen builded; but the same laws that held it in harmonious union then, alike preserve its unity and integrity now. The forms of architectural beauty and design may have gone down in the dust of the vanished ages, but the soul and spirit of design, order and beauty, yet lingers in our craft and hallows all its work.

From Praxitalean shapes, whose marble smiles

> "Fill the hushed air with everlasting love;"

from towers and arches, mouldering among their mocking ivy; from the solemn cloisters of many an old cathedral; from the dim aisles of grand old woods, whose mighty trees are evermore repeating

> "Their old poetic legends to the wind;"

from the stupendous caves with all their sparry grots, and from the grand rock-invested gorges of the mountains, whose beetling walls might serve as the bastions of a world; where the sublime Architect of the Universe has, in the play of his omnipotence, set those grand copies for human nature to imitate; from each and all, the lesson falls with a deep significance upon the Mason's heart. Architecture, its first great operative application, compelled the recognition of the laws of unity and order. From the study and contemplation of the great principles upon which the harmony of the material universe depended, the transition was natural and easy to the recognition and adoption of those laws governing the life, conduct, character, and actions, upon which alone, as upon a corner-stone, could be erected the moral and spiritual Temple of Masonry.

CLASSICAL FREEMASONRY,

AS DEVELOPED IN THE POETRY OF THE ANCIENTS.*

BY BRO. J. F. ADAMS, M. D.

Without falling into the error of those who attempt to deduce from the inspired writings every absurdity of mythology, and almost every stroke of excursive imagination, it may, we think, be supposed that the Greek poet (Orpheus), during his residence among the Egyptians, became acquainted with the twin arts of poetry and music, in which he excelled in their highest perfection, from models preserved by that cultivated people, but which had a Hebrew origin, and were originally appropriated to the worship of God, among a people consecrated to his service. Thus the ΥΜΝΟΣ or "Song of Praise," of the Supreme Being, was originally introduced by Orpheus, and sung at the initiation of candidates into the sacred rites or mysteries. These mysteries were, at a remote period, in the highest estimation, and exercised an important influence over the intellectual development of mankind. Orpheus is said to have been taught his mysteries by the Idæan Dactily, and to have introduced them into Thrace, whence they were gradually propagated throughout all Greece by his initiated followers. The nature of these mysteries is involved in an impenetrable veil of obscurity; but there can be no doubt that they partook of the general character of all mysteries, inculcating a purer knowledge of religion than was compatible with the superstitious observances then prevalent. On the union of these mysteries with the Bacchanalian orgies, they fell into merited contempt, and were at length gradually disused. The initiated in these mysteries, as well as the persons employed to initiate candidates in them, were called, in some cases, *Orpheotelestæ*.

The word mystery has been by some traced to the Hebrew word, "to hide," whence *mystar*, a thing concealed; formed from which is the Greek *μυστηϱιον*; old French *mestier*; English *mystery*, and old English *mistar*, a trade or craft, the learning of which was something occult and mysterious. A very clear and concise account of the Egyptian mysteries has been given by Sir G. Wilkinson, in his *Manners and Customs of the Ancient Egyptians*, of which the following abstract will convey a good description:—"The Egyptian mysteries consisted of two degrees, denominated greater and less; and to become qualified for admission into the higher class, the aspirant must have passed through those of the inferior degree. The priests alone could arrive at a thorough knowledge of the greater mysteries; but so sacred were these secrets held, that many members of the sacerdotal order were not admitted to a participation in them at all, and those alone were selected for initiation who had proved themselves virtuous and deserving of the honor." "The Egyptians," says Clement of Alexandria, "neither entrusted their mysteries to every one, nor degraded the secrets of divine matters by disclosing them to the profane, reserving them for the heir-apparent of the throne, and for such of the priests as excelled in virtue and wisdom." But there can be little doubt that, at a later period, the same liberality, as to the admission of the laity, which characterized the Eleusinian and other mysteries, prevailed in Egypt, and that many laymen, and even some foreigners, were admitted to the lesser mysteries. The Orphean and Eleusinian mysteries constitute the great models on which all succeeding mysteries were formed. These festivals were instituted at Eleusis in honor of Ceres and Proserpine, the former of whom was believed to have taught the inhabitants the art of agriculture and the holy doctrine—a doctrine which was said not only to purify the heart from sin and expel ignorance from the mind, but to ensure also the favor of the gods, and to open the gates of immortal felicity to the initiated. The mysteries, like those of Egypt, were of two kinds, the less and the greater—held at two different periods of the year, and at two different places: the lesser, which were introductory to the greater, being celebrated at Agræ, on the banks of the Ilyssus; the greater at Eleusis. The celebration of the greater mysteries occupied nine days, chiefly devoted to the sacrifices, processions, and other acts of worship; and during this period the judicial tribunals were closed, an armistice was proclaimed, private enmities were hushed, and death was decreed by the Athenian senate against any one, how high soever in rank, who should disturb the sanctity of the rites. The ceremonies of initiation into both the lesser and greater mysteries were conducted by four priests—Hierophant, Dadouchos, Hierokeryx, and Epidomias; and these again were assisted by numerous inferior functionaries, to whom various appellations were given, indicative of their several duties. The examination of those who had been purified by the lesser mysteries, and who were preparing for the greater, was apparently vigorous. "But as the benefit of initiation was great, such as were convicted of witchcraft, murder, even though unintentional, or any other heinous crimes, were debarred from those mysteries." A child, styled the child of holiness, whose innocence, it was believed, of itself endowed him with capacity to fulfil the requirements of the mysteries, was selected to conciliate the Deity in the name of the initiated. Of the ceremonies which attended the initiation we know but little; since every postulant was required, under the most dreadful oaths, to conceal whatever he saw or heard within the hallowed precincts; and he who violated the oaths was not only put to death, but devoted to the execration of all posterity. Crowned with myrtle and enveloped in robes, which, from this day were preserved as sacred relics, the novices were conducted beyond the boundary impassable for the rest of men. The hierophant, with his symbols of supreme Deity and his three assistants, were carefully visible. Lest any should have been introduced not sufficiently prepared for the rites, the herald exclaimed, "Far from hence the profane, the impious, all who are polluted by sin!" If any such were present and did not instantly depart, death was the never failing doom. The skins of new slain victims were now placed under the feet of the novices, the ritual of initiation was read, and hymns were chanted in honor of Ceres. One of these hymns has been translated as follows: "I will declare a secret to the initiated, but let the doors be shut against the profane. But thou, Musæus, the offspring of fair Selene, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life which the knowledge of these mysterious truths will procure you. But look on the divine nature, incessantly contemplate it, and govern well the mind and heart. Go on in the right way and see the sole Governor of the World. He is One, and of himself alone; and

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*From the London F. M. Magazine.

to that one all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see everything." The novices moved on, while a deep sound arose from beneath, as if the earth itself were complaining; the thunder pealed, the lightning flashed, and spectres glided through the vast obscurity, moaning, sighing, and groaning.

> "Of various forms, unnumber'd spectres more—
> Centaurs and double shapes—besiege the door.
> Before the passage horrid Hydra stands,
> And Briareus with his hundred hands;
> Gorgons, Geryon with his triple frame,
> And vain Chimæra vomits empty flame."
>
> DRYDEN'S ÆNEID, i. 6.

Mysterious shades, the messengers of the infernal deities—anguish, madness, famine, disease, and death—flitted around, and the explanations of the hierophant, delivered in a solemn voice, added to the horror of the scene. This was intended as a representation of the infernal regions, where misery had its seat. As they advanced, amidst the groans which issued from the darkness, were distinguished those of the suicides—thus punished for cowardly deserting the post which the gods had assigned them in this world. But the scenes which the novices had hitherto beheld seemed to be a sort of purgatory, where penal fires, and dire anguish, and the unutterable horrors were believed, after countless ages of suffering, to purify from the guilt acquired in this mortal life. Suddenly the bursting open of two vast gates, with a terrific sound, dimly displayed to their sight, and faintly bore to their ears, the torments of those whose fates were everlasting—who had passed beyond which there is no hope.

> "Obscure they went through dreary sheds that led
> Along the vast dominions of the dead.
> Thus wander travellers in woods by night,
> By the moon's doubtful and malignant light."
>
> DRYDEN'S ÆNEID, vi

On the horrors of this abode of anguish and despair a curtain may be dropped—the subject is unutterable. Onward proceeded the novices, and were soon conducted into another region—that of everlasting bliss, the sojourn of the just—of those whose hearts had been purified, and whose minds had been enlightened by "the holy doctrine." This was Elysium, the joys of which were equally unutterable—equally incomprehensible to mortals not admitted into these mysteries. Here a veil was, in like manner, thrown over this scene.

When we come to reduce this to a plain statement of facts, at what do we arrive? We find that a candidate had to be a man of unblemished character. The code of morals to which he had to subscribe, and in which he was afterward instructed, was based upon the highest principles of virtue and wisdom. He became from that moment identified with all that was pure—an enemy to sin—and a regenerated being. Is there no resemblance here? We think there is a likeness to genuine Freemasonry—so strong, that we scarcely know how to consider them distinct from each other.

The essential principles—such as a belief in one God, the doctrine of rewards and punishments, the resurrection of the body, and the immortality of the soul—are the same.

The verses which, according to Bishop Warburton, were sung in the Eleusinian mysteries, contained the following passage:—

"Pursue thy path rightly, and contemplate the King of all world: He is one, and of himself alone, and to that One all things have owed their being. He encompasses them. No mortal hath beheld him; but he sees everything."

Before the initiation commenced, it was customary for the officiating priest to inquire aloud, "Who is fit to be present at this ceremony?" The answer given was, "Honest, good and harmless men." He again ejaculated, "Holy things are for those who are holy;" and then, with much solemnity, enjoined them to receive the benefit of prayer.

Homer thus describes the place of initiation in Greece:—

> "High at the head a branching olive grows,
> And crowns the pointed cliffs with shady boughs;
> Beneath a gloomy grotto's cool recess,
> Delight the Nereids of the neighboring seas;
> Where bowls and urns were form'd of living stone,
> And massy beams in native marble shone:
> On which the labors of the nymphs were roll'd
> Their webs divine of purple mix'd with gold.
> Within the cave the clust'ring bees attend
> Their waxen works, or from the roof depend.
> Perpetual waters o'er the pavement glide;
> Two marble doors unfold on either side;
> Sacred the south, by which the gods descend;
> But mortals enter at the northern end."
>
> Pope, Od. i xiii., v. 122.

The gate of entrance for the aspirant was from the north; but when purged from his corruptions, he was termed, indifferently, new born or immortal, and the sacred south door was accessible to his steps.

It is only necessary to observe further, on this head, that it is not only in detached parts of those several poets from which we have quoted that a resemblance to the principles and ceremonies of Freemasonry are plainly seen, but whole cantos contain a full description of the rites then observed.

It has happened, fortunately for the republic of letters, that the higher species of poetry are exempted from the same licentious use of allegory and metaphor from which sprung the fables of the wars of the giants, of the birth and education of Jupiter, of the dethroning of Saturn, and of the provinces assigned by the Supreme to the inferior deities; all of which are subjects said to have been particularly treated by Orpheus. In the loose fragments of the early writers, however, imagination was permitted to take its full career, and sentiment was rendered at once obscure and agreeable, by being concealed behind a veil of the richest poetical imagery.

The love of fable became indeed so remarkably prevalent in the earliest ages, that it is now a difficult task, in many instances, to distinguish real from apparent truth, and to discriminate the persons who were useful members of society; the Freemasons of those who exist only in the works of a poet, whose aim was professedly to excite admiration. Thus several events of importance to the Order were disfigured by the coloring of poetic narration; so that we are often unable to separate truth from a perplexed system of real and fictitious incidents.

It is necessary to observe in general, on this subject, that whatever degree of superiority the reasoning faculty ought ultimately to possess in the sphere of composition, we are not to consider this power as acting the same part in the work of a poet, which it should always act in that of a philosopher. In the performance of the latter, an appeal to reason is formally stated, and is carried on by the process of connected argumentation; but in that of the former, the judgment is principally employed in the disposition of materials. Thus the philosopher and the poet are equally entitled to the character of judicious, when the arguments of the one are just and conclusive, and when the images of the other are opposite and natural. We shall only further observe, in conclusion, that no one who is familiar with the history of the past, and those great and lofty minds associated with it, but must be impressed with the fact, that most of the great philosophers and lawgivers, seers and prophets, and men of renown in the ancient world were Freemasons, and identified themselves with that beautiful system of ethics, as were practised in the very rites and mysteries which are now held in such veneration and sacred regard by every man who claims to be a Brother, and adorns that character by every moral and social virtue.

There is not a holy tradition; there is not a sublime aphorism or moral precept; there is not a sacred character of which the poets have sung, or philosophers written, that does not breathe the spirit of Masonry, and associates its principles with the worship of God and the glory which surrounds his everlasting throne.

DEACONS' BADGES AND WANDS.

In visiting Lodges, I am frequently struck with the want of uniformity displayed in the Deacon's jewels; some wear a dove attached to their collar; others a figure of Mercury. Some use a collar without an emblem, but carry wands, with a dove on the top; while others carry wands with the name of the Lodge on a scroll at their top; and I have also seen wands plain, ornamented with a ball, and one or two like the batons of undertaker's assistants. Which are correct?—J. D. of No. ——. [This is a knotty question, and as we decline to give an opinion of our own, we beg to refer "J. D." to the Rev. Dr. Margoliouth's *Genuine Freemasonry Indissolubly connected with Revelation*, where, at p. 21, our Reverend Bro. says, "The Lodge was also complete for the time being;" (he is (speaking of the ark) "Noah, W. M.; Shem and Japhet, the Wardens; the raven and the dove, the Deacons. There was no necessity either for an Inner or an Outer Guard; for neither were Brethren expected nor cowans and intruders feared." In a note to this passage the learned writer adds, "We find the raven and dove frequently mentioned as messengers of mercy. It must be more grateful to the eyes of good Masons to see the dove and olive branch on our Deacon's aprons, than old Mercury."]—*Lon. F. M. Mag.*

PRINCES THE PATRONS OF MASONRY.*

Our correspondent, whose letter we give below, will accept our thanks for his communication, which will richly repay perusal.

"ERNST ZUM COMPASS."

Williamsburgh Wallhouse, Waterowre, Aug. 12, 1860.

To the Masonic Editor of the New York Dispatch :—

In your issue of yesterday you mention as a reason for the deep interest which the Masonic fraternity should take in the youthful Prince of Wales, who is at present visiting the Northern part of the American continent, the fact that some of his maternal ancestors have distinguished themselves as eminently devout Masons. I take the liberty to call your attention to the position which his immediate paternal relations in Germany have held and now hold among the Masons on the continent of Europe. I will not mention the warmth with which the Prussian royal family has always attached itself to our noble art; but merely refer to the father and uncle of the Prince of Wales, both of whom are bright and true members of the divine craft.† I had the pleasure of being present when the now reigning Duke of Saxe-Coburg Gotha, the brother of the father of the Prince of Wales, was installed as the unanimously elected W. M. of his Lodge in Gotha. I heard the glorious oration he made on that occasion, and can never forget the enthusiastic glow which lighted up the handsome face of that most noble and liberal of reigning princes at its delivery. Permit me to annex here a translation. After the allocution of the preceding W. M., the Duke and Brother Ernst of Saxe-Coburg-Gotha said :—

Most Honored Sir—Beautiful words of fraternality and truly Masonic sentiment have you spoken to me. Feelings of deep gratitude spring warmly from my heart. Led by your hand, I entered first the temple ; from your hand I now have received the first hammer of this just and perfect Lodge. May you now also permit me to become in this solemn moment the interpreter of the sentiments which animate (pervade) all of us, and not alone the Brethren of this Lodge, but also of many others—for the venerable Master, who presided over it so many years !

With the greatest joy I welcome you as my deputy and nearest counselor in all the concerns of the Lodge and of the fraternity in general, and beg you to give me, the newly installed Master, in the name of the officers and Brethren, your hand. But my own first duty be it to greet the beloved Brethren who have entrusted me with their Masonic leadership, according to Masonic usage, with three times three.

Most Worshipful, Worshipful and Generally Beloved Brethren :—

When the Masters of this Lodge elected me unanimously to the important office which I now hold, it was not my merit, nor my Masonic experience, but their *confidence in my person*, which prompted the honored Brethren. To their confidence I am also indebted for the assent of our Supreme College, the national Grand Lodge of the three Globes, whose worthy representatives I herewith greet as beloved Brethren. They were convinced that I always would strive with a warmth and devotion, to *serve* not only the interest of the Lodge particularly, but the prosperity of the whole great Union, the honor and glorification of our royal art.

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*From the New York Dispatch.

†We think this is a mistake, Prince Albert not being a Mason.—*Ed. Magazine.*

Receive then, beloved Brethren, the solemn promise, that the fulfillment of my Masonic duties will always be to me most sacred.

As long as the Supreme Architect vouchsafes our Union His gracious protection, and as long as I can perceive the possibility of seeing the sacredness of our cause preserved in the struggle with the profane, will I stand to my post and cheerfully strive for the ideal, which not only every man, but before all others, the Masons, and among these the presiding Master, has to have in his eye. *Human will is imperfect ; the consummation needs the help of the Most High.* But also from you I may beg for assistance. I ask you for truth in thought, will and action, toward yourself as well as toward the outer world. O that we might be united not only by the external ties of the Order, but also by our disposition in the equal effort, to verify the fundamental principles of Masonry, so often misunderstood, and yet founded on so deep a wisdom.

Beloved Brethren ! my heart urges me to touch finally also my personal position. In our midst we are equal Brethren ; the difference of station disappears ; man meets man ; moral and intellectual superiority alone have value. With this truth before him many a one may ask himself secretly the question : Why I, whom Providence already has given an influential position, have entered the fraternity ?

My Brethren, not *although*, but *because* I am a prince, I have become a Mason. Princes ought to be *born Masons !* for their *highest duties* are nothing more or less than Masonic. But beside this I did hope to have found in the Order the possibility to approach nearer the common highest aim, than I could in an isolated position. For the Lodge stands, as it were, *above the State* ; it stands also above *the Church*. The *Lodge* will educate *men*, and this is in harmonious conformity with Nature, Reason and Liberty ; the *State* comprehends in itself the great mass generally, the *Church* educates *Sectarians.*

Not the charm of your time honored forms, not the remembrance of all the noble and great, which Masonry has aimed at since centuries, not the feeling, to belong to a close and yet wide union of the noblest men for a common purpose, has induced me to become a Mason ; but the firm conviction to be in connection with you, my beloved Brethren, a stronger support for the development of a free spirit in the people, a protection, even if secretly only, against despotism and retrogression, and impulse, freely and openly, to truth, humanity and morality.

Among the educated of the world, self-consciousness has at all times created for itself its means of development. And thus originated Freemasonry as a school, as a means of education for the World's Self-and-God consciousness which had overreached its time. Masonry gave centuries ago the characteristics of the spirit of the times.

On rapid wings has since the human family hastened forward in its development, let therefore now also Masonry show that it did not lack behind ; let it now also represent the highest ideas of progress ; in it be reflected, now as then, ennobled not only the time, but also the special aims of humanity—let it be a free union of the like-minded, independent of state and church, a leading hand to the progressive, a helping Brother to the bodily and mentally oppressed, noble in intentions, free in thought, and cheerful in deed.

These were the words one of the princes of the smaller states of Germany pronounced on the 9th of Aug., 1859—and to this day he has been true to their meaning, for round him has formed itself a nucleus for German union of freedom, which makes its blessings daily more and more felt.

C. C. Schreferdeck, M. V.

MASONIC JOTTINGS FROM ABROAD.

All contributions towards the early history of Masonry in different parts of Europe must be regarded with great interest. There are reasons why few documents should exist to guide the historian, and the archæologist. On the one hand there was the natural jealousy of the Craft to preserve the secret of their constitution; on the other, there was the profane impertinence of feudal lords and powerful municipalities ever ready to meddle with the Brotherhood. More than all, the enfranchised artizans of Europe in the middle ages, wrapping themselves up in the mantle of trade monopolies, were unable to understand the free spirit of Masonry and, naturally, averse to what they could not understand. Corporations were local; Masonry was, so to speak, a universal institution. In France and Germany in the middle ages, the artizan had his rights only within a limited circle. In most cities certain trades were confined to a stated quarter of the city, and those who followed a certain Craft or occupation were liable to fine or to have their wares confiscated, if they ventured into a forbidden quarter. Those who belonged to the "mystic tie" were free everywhere; not as privileged traders or artizans in a commercial sense; but free in intercourse, in communicating and receiving. They existed to be misunderstood and at the same time envied. Memorials of Masonry in these ages are therefore hardly to be expected. The Lodge was held in a church, often in convents. Two or three met together; but in days when scribes were few, it is not likely that records of such meetings, often stolen, were many.

A communication from Bro. Otto, in the *Bauhutte*, gives some interesting particulars respecting the introduction of Freemasonry into Sweden, which it appears dates as far back as the year 1125, when Inge, the younger, was king of that country. At that time meetings of the Brethren were held secretly in churches and convents, as in England and Scotland. Written documents exist, which prove that Freemasonry was known in Sweden towards the close of the 14th century. There are old MSS. extant which state expressly that meetings of Freemasons were held, in the reign of Queen Margaret, in that part of the Castle of Stockholm called the "tower of the three crows," and also in the city of Lund, now called the "Craft's Church." Masonry was first brought into Sweden under the name of "Masonic Orders," with Lodges, &c., in the year 1730; but it was the Grand Stadtholder Count Axel Eriksson Wrede Sporre, who was admitted into the fraternity in Paris the 4th May, 1731, and who afterwards visited several "higher Lodges" in Italy, that founded the first Lodge in Sweden in the year 1735, of which little more is known. On the 2d January, 1752, a St. John's Lodge was founded in Stockholm under the name of St. John Auxilian, the first Master of which was Major Count Knutson Porse. Since that time the Brotherhood has ever made more and more progress in Sweden, seeing that its Kings and the highest in the land have enrolled themselves among the lowliest citizens.

A circular has been issued by the Grand Lodge of Germany on the occasion of the recent St. John's-day festivals, and it will be read no doubt by all those who participated in these fraternal gatherings, with feelings of the greatest pleasure. The language of the circular letter is simple, but hearty. It expresses the joy that has been felt in the past and the hopes which it builds on the future. It pays a just tribute to the memory of distinguished Brothers who have passed away in the course of the last Masonic year. The election of Prince Friedrich Wilhelm of Prussia as Master of the Order (*Ordensmeister*) appears to have given profound satisfaction to all the Lodges of Germany. The circular dwells with emphasis upon that paragraph in the Prince's address where he admonished his assembled Brethren to exalt the truth and make the Order respected, not by word alone, but by act and deed on the part of the Freemasons, in every relation of life."

And the Order will be always respected when such acts as the following are recorded: Herr Schultze, of Schweta, who died lately, has bequeathed to the educational institution founded by the Golden Apple Lodge of Dresden for the daughters of the better instructed classes, the sum of 1000 thalers. Brother Schultze was initiated in London, and for a long time was honorary member of the Golden Apple Lodge.—*London F. M. Magazine.*

NON-AFFILIATED MASONS.

The committee (Br. T. A. Doyle, G. S., chairman,) of correspondence in the Grand Lodge of Rhode Island, holds the following language in reference to non-affiliated Masons in that State:—

> One other subject, though of little consequence in this old-fashioned jurisdiction, that of non affiliated Masons, your committee deem it proper to allude to, as at the present time they are receiving far more attention than any other single matter in Masonry. The great questions are—What shall be done with them? How shall they be punished? How got rid of?
>
> As answers to these questions, your Committee propose to state how Rhode Island treats them. First—that antiquated idea is still adhered to "that once a Mason, always a Mason." A candidate is charged not less than twentyfour dollars for his degrees, and as much more as the Lodges may choose. Of this sum four dollars are paid to the Grand Treasurer for the support of the Grand Lodge, the balance defrays the expenses of the Lodge. There are no dues, no taxes of any kind. The member attends the Lodge or not at his pleasure. He is left to his own will,—he was not compelled to receive the degrees,—he came of his own free will and accord. So also he is not compelled to attend another meeting if he does not choose. If the Lodge does not afford attractions sufficiently strong to make him desire to be present at its meetings, he may stay away, and though years may elapse, so many, that the active members of the Lodge can only vouch for him as a Mason by the records in their archives that he was there made such, if when death comes, he, before, or his family afterwards, request Masonic burial, the service is performed, and perhaps at the grave some aged Brother may say of the deceased, "I knew him forty years ago, when he was quite an active Mason," for, in Rhode Island, many a man may be found who has been a Mason more than that length of time, and some for more than sixty years. They still remain as memorials of the past, not burdened by dues, not compelled to attend a Lodge against their will, in order to secure a Masonic burial or charity for their widow and orphans; and should the latter call for help, far distant may the day be, when, in Rhode Island, the hand of Masonic char-

ity shall be closed, when the Mason's widow or orphans "shall ask for bread and receive a stone, or shall ask for a fish and receive a serpent."

The result of such Masonry is not a multitude of weak miserable Lodges,—of a host of Grand Lodge representatives with their pay and mileage—of long lists of suspended and expelled Masons, whose only crime was poverty, and pride prevented the acknowledgement,—but a few strong and healthy Lodges, who, with economy and good management, keep on the even tenor of their way in the paths their fathers trod, preserving the ancient landmarks, keeping the old customs sacred and inviolate, and, as near as can be, working only Ancient Masonry.

ST. JOHN'S DAY.

[From an address by Bro. J. N. Loomis, at Middlebury, Ten., June 1860.]

A SHORT word in reference to the day we celebrate. It is in honor of an illustrious patron saint of our Order, of whom our Saviour said, "Verily I say unto ye, among them that are born of woman, there hath not risen a greater than John the Baptist." Of a miraculous birth, foretold by the angel Gabriel, the special messenger of God, his mission on earth was the greatest ever entrusted to man. To prepare the way of the Lord, and make the path straight, could be accomplished only by one second to our Lord himself. Nursed in the desert, feed on locusts and wild honey, clothed in camels' hair, with a leathern girdle about his loins, his voice came forth from the wilderness to startle a world sunk in the lethargy of sin. He came on earth at the most corrupt period of its history. The Roman, satiated with conquest, effeminate from debauchery and luxury, cruel from uninterrupted dominion, held sway in the lands of Judea. Herod was king, and his court was the center of licentiousness and corruption. Roman soldiers, imbruted by saturnalias of blood, stood ready to do his wicked behests. Hypocrisy stalked barefaced into the temples of God. Yet the voice from the wilderness ceased not to cry, "Repent ye, for the kingdom of heaven is at hand!" Fearless he met the self-righteous Pharisee and Sadducee, with the denunciation, "Oh! generation of vipers, who hath warned you to to flee from the wrath to come?" Then came an office that would have honored a God, the baptism of the Saviour of mankind. "And as they came out of the water, Lo! the heavens were opened, and the spirit of God in the form of a dove rested upon him, and a voice from heaven saying, 'this is my beloved son in whom I am well pleased.'" Yet in humility, but with heroic daring the voice cried until Herod trembled upon his throne for his wickedness with Herodias, his brother Philip's wife. The Tetrarch answered him with such arguments as tyrants use, galling chains, and prison walls, and the dark shadows of a dungeon closed round about our patron saint. No hailing sign of distress could save him then. What a lesson to Masons of fidelity to truth, and its fearless utterance, regardless of what may follow.

"Where is the love the Baptist taught,
The soul unswerving and the fearless tongue?
The much enduring wisdom, sought
By lonely prayer the haunted rocks among?
Who counts it gain
His light should wane,
So the whole world to Jesus throng."

'Tis midnight on Judea's plain. Silence, with noiseless wing, hovers o'er all the scene without. The dewy tear-drops of night sparkle in her flashing eyes, and glitter on her ebon cheeks, with rays pure and bright enough to gem a seraph's crown. A lone prisoner sleeps in his cell, dreaming of angel ministerings, and the promised glory of him whose advent he had proclaimed to the world. In the kings palace, inflamed by wine and the loose revels of the night, Herod summons a beautiful damsel to dance before him. Oh! the "fatal gift of beauty!" How many of its possessors and its victims has it ruined for this world and the next. In a moment of unhallowed ecstasy Herod promised the damsel, with an oath, the execution of her extremest demand. Moved by a mother's wiles, it was the lone prisoner's head brought on a charger. The head came, and the spirit went to the highest place in the courts of heaven.

It is in memory of the birth-day of such a man we are here to-day clothed in the insignia of an Order ennobled by his example and honored by his name. What theme more worthy could invoke the sound of the gavel to call the craft from labor to refreshment for an hour of memories such as these. In the light of this sacred example may we walk uprightly on the *level* of time to that grand convocation in the temple above, where cravans and evesdroppers shall never approach; where Faith shall be lost in sight, Hope end in fruition, and Charity extend through the boundless realms of eternity. *So mote it be.*

GRAND ENCAMPMENT OF NEW HAMPSHIRE.

THE Manchester, N. H., Mirror states that at Concord, on Wednesday last, a Grand Commandery of Knights Templar was duly installed by Most Eminent Benj. B. French, of Washington, D. C., Grand Master of the General Grand Encampment of the United States, assisted by the Very Eminent Winslow Lewis, of Boston, Grand Generalissimo of the Grand Encampment U. S. A. The officers of the Commandery are as follows:—

Sir Kt. Daniel Balch, Manchester, Right Eminent Grand Commander. Sir Kt. E. H. Rollins, Concord, Very Eminent Deputy Grand Commander. Sir Kt. Albert R. Hatch, Portsmouth, Eminent Grand Generalissimo. Sir Kt. Jared I. Williams, Lancaster, Eminent Grand Captain General. Sir Kt. Thomas G. Salter, Dover, Eminent Grand Prelate. Sir Kt. Josiah Stevens, Jr., Eminent Grand Senior Warden. Sir Kt. John S. Kidder, Manchester, Eminent Grand Junior Warden. Sir Kt. John Knowlton, Portsmouth, Eminent Grand Treasurer. Sir Kt. Horace Chase, Hopkinton, Eminent Grand Recorder. Sir Kt. Richard N. Ross, Dover, Eminent Grand Standard Bearer. Sir Kt. Henry O. Keith, Lancaster, Eminent Grand Sword Bearer. Sir Kt. Thos. Snow, Somersworth, Eminent Grand Warder. Sir Kt. Lyman A. Walker, Concord, Eminent Grand Captain of the Guards.

After the ceremonies the Knights partook of a sumptuous banquet at the Phenix Hotel, by invitation of Mount Horeb Commandery of Concord.

THE AGE OF MASONRY.

BY BRO. J. N. LOOMIS.

There must be something mysterious in a system that could survive all the changes through which Masonry has passed. It must have had its origin in sources higher than human invention. How else could it outride the whelming waves of the centuries that have rolled above it? All beside has changed. Empires and peoples have risen, flourished and passed away. Dispensations of religion have come and gone; a thousand sects have risen to power and greatness, then disappeared; cities, palaces and temples have been reared, in all the pride and splendor of architectural grandeur that wealth could command and skill execute. Where now is Tadmor of the wilderness—the once proud Palmyra? Its splendid ruins are to-day the wonder of the world. Where is Baalbec, Heliopolis, the "City of the Sun," with its temples, and mosques, and gorgeous palaces, once the pride of Syria and the haughty rival of Egypt? It is great to-day only in its marvellous ruins. Where is Ezion Geber, the blushing daughter of the sea, with its crowds of rollicking sailors, its leviathans of the deep, and its rich commerce of the East? Silence and desolation have walked its streets for centuries, and the hand of oblivion has left scarcely a trace of its former greatness. Solomon himself founded all these great cities, with every element of durability that marble and brass could give them, yet for ages the dust of their ruins has been mingling with the sands of the desert by which they are surrounded. Solomon's own temple, with its massive walls, its elaborate carvings and golden beams, for long centuries has been dust and ashes. Jerusalem is crumbling down, and the desert sands are claiming the spot where it once stood, the glory of the world. From the fallen and crushed columns of the colliseum at Rome, to the mammoth winged bulls of Mosul, Ninevah and Babylon, the entire East is strewn with the buried and wasting monuments of former greatness. Now the owl and bat, the jackall and hyena, companions of loneliness and desolation, skulk and howl where once moved kings and conquerors in their pride and glory, followed by glittering, triumphant processions, shouting peans of victory to their prowess in war.

Yet amid all these changes, one institution changes not. It is that whose distinguished patron we celebrate to-day. Founded by the wisdom of Solomon, linked with the primeval mysteries of the olden time, watched over by the All-seeing Eye, it stands to-day a glorious temple enshrined in trusty hearts beyond the reach of time's destroying hand. Nor does its prosperity depend upon written records, tablets of stone, or monuments of brass. The attentive ear, the instructive tongue and the faithful breast have borne it in safety across the surging waves of time, and above the crushing tread of the triumphal march of centuries. And thus it shall go on forever. In the joyance of an ever renewing youth, it may sing the song of the merry brook—

"I chatter over stony ways,
  In little sharps and trebles,
I bubble into eddying bays,
  I babble on the pebbles.

I chatter, chatter as I flow
  To join the brimming river,
For men may come, and men may go,
  But I go on forever.

And here and there a foamy flake
  Upon me as I ravel,
With many a silver waterbreak
  Above the golden gravel,

And draw them all along and flow
  To join the brimming river,
For men may come and men may go,
  But I go on forever."—*Tennison.*

Yes, it shall go on forever, dispensing untold blessings of brotherly love, protection and relief; causing the grass to grow on a Brother's grave, carrying smiles of gladness and plenty into the homes of want and sorrow, making joyous the hearts of widows and orphans, staying the raised tomahawk of the savage, extinguishing the fires of torture, holding back the pirate's bloody knife, rescuing victims from paths that lead to ruin and perdition; with a language the deaf may hear, the blind see, and the paralytic feel; a language read in the dark as well as in the light, understood alike by the swarthy son of the tropics and the dwarfed victim of Polar snows, the fire-eyed children of the glowy desert, the savage red man of our own green forest wilds, the rude barbarian and the polished heir of civilization, heart shall commune with heart for the good of Masonry and the welfare of man.

GRAND LODGE OF HANOVER.

The committee on correspondence in the Grand Lodge of California, says—

"We notice a report setting forth that the Supreme Council of Belgium does not countenance the unmasonic regulation of the Grand Orient of that Kingdom, which, as we mentioned two or three years ago, permits the discussion of political questions in the Lodges; and wishes that the members of *its* subordinates may not be included in the ostracism properly declared by some of the German Grand Lodges, against the Masons of Belgium. We also observe a report relative to the Grand Lodge of Hanover, stating that the King had expressed a desire to become a member of the Masonic Order, provided the Grand Lodge could conscientiously declare the Order to be purely Christian, and in its revised statutes would make Christianity one of the requisites for initiation or affiliation: that he had been furnished with an extract from the proceedings of the Grand Lodge on the twentyfirst of April, 1838, when it was decided that Jews could not become members of the Order under its jurisdiction either by initiation or affiliation, but that subordinate Lodges should be permitted to admit, as visitors, Jews made in just and legal Lodges: and that, after these statements had been made, the Grand Lodge unanimously resolved, 'That the decision of the Grand Lodge made at its session of twentyfirst of April, 1838, should remain in full force, and be embodied in its revised statutes.' Whereupon, his Majesty, George V., King of Hanover, was duly initiated, passed and raised, and was at once elected Grand Master of Masons in that Kingdom.

THE OLDEST MASON.

Worcester, Aug. 27, 1860.

Charles W. Moore, Esq.

Dear Sir and Brother,—I notice in your valuable Magazine for the present month, the statement that Col. John Johnson, of Cincinnati, O., has been a member of the Masonic Order for sixtyfive years, (being now in his eightysixth year,) and that he is probably the oldest Freemason in the United States;—that Joshua R. Jewett, of Granby, Ct., (now eightynine years old,) is supposed to be the oldest Freemason living in Connecticut, having been initiated in January, 1797.

The Brethren in Worcester congratulate McMillan Lodge, No. 141, Ohio, and the Craft in Granby, Ct., in their possession of such venerable and worthy members. They admit their right to be proud of such "Jewels," and would remind them, ever to remember and cherish them with peculiar veneration for their personal and Masonic virtues, and for the services they have rendered the Fraternity.

At the same time, allow the members of "Morning Star Lodge," and the craft in Worcester, to indulge a fraternal pride in the reflection that they possess a "Jewel" *older* than either of those above named, in the person of Br. Ebenezer Mower, a native of, and still resident in, Worcester, who, if he shall live till the tenth of October next, will reach the age of *One Hundred years.*

Bro. Mower was initiated February 18, 1794, and raised to the degree of Master Mason April 24, 1794, by W. M. Isaiah Thomas, in Morning Star Lodge, and held the offices of Senior Deacon and Junior Warden in that Lodge. He retains his faculties to a wonderful degree, and his interest in the fraternity is unabated, although for years he has been unable to attend the communications of the Lodge.

Bro. Mower has voted at every Presidential election.

Is he not the oldest Freemason in the United States?

Fraternally yours,

Wm. A. Smith, *of "Montacute."*

LODGE ATTENDANCE.

The Grand Master of the Grand Lodge of Delaware in his annual address, has the following remarks upon this important subject:—

"It is a common error to suppose that Lodge meetings are held for no other purpose than to increase its numbers and its funds by initiating, passing and raising candidates, and that to attend only when *work* is to be done, is a fulfillment of the whole duty of a Mason. And it is no less error to imagine that a knowledge of its ritual alone, is a knowledge of Masonry. A Mason may be perfectly acquainted with the ritual, and able to perform satisfactorily the work, but if he knows nothing else, what to him are the mysteries of those deep recesses that pertain to Masonry? 'If, therefore, the light that is in thee be darkness, how great is that darkness!' Can the mere manual labor of the workman compare with the intelligence and skill of the Master-Builder? Are there no hidden beauties in the Order to be sought out and brought to light? No Masonic authors to be studied, or Masonic subjects investigated? Where is the history, the antiquity, the jurisprudence, and the literature of Masonry? And what are its uses, aims, principles, philosophy and power? In order, therefore, to understand and appreciate the real mysteries of Masonry, they must be diligently and thoroughly studied, and the proper place in which to prosecute this study is the Lodge. How important and necessary then becomes a regular and faithful attendance upon its Communications!

MASONIC RULINGS.

The committee on correspondence of the Grand Lodge of Maryland, has the following:—

"One half the difficulties that trouble the Masonic fraternity are occasioned by the lack of Masonic education. The most that the large majority of the members of the Lodges concern themselves about learning, is the working of the ritual. They become parrot-Masons, and are satisfied with their proficiency. In cases in which discipline is to be exercised, or that require any Masonic knowledge or skill, they are entirely at fault, and in expressing their opinions, are more likely to be wrong than right; for, judging as men do in relation to other institutions, they loose sight of the peculiarities of the Order, and, of course, wander into the path of error. We have known instances in which Parliamentary usage has been talked of in a Masonic Lodge; and the Parliamentarians have been very well posted, and were able to express their views with fluency; but they have been as wide of the Masonic mark, if not wider, than the British Parliament is from a Masonic Grand Lodge."

CAUTION.

Concord, N. H., Aug. 25, 1860.

C. W. Moore, Esq.

My dear Sir and Brother,—The Secretary of our Lodge informs me that he has recently received letters from several Lodges in your State, asking information respecting one James L. Parker, who has solicited and obtained funds from them, representing himself as a member of our Lodge and a native of Gilmanton.

No such name appears upon our records, but from the description given of him, and other facts which have come to my knowledge, I am satisfied that he and the A. R. H. French, (about whom you wrote me in July last,) are one and the same person.

Please excuse me for intruding this upon your notice, my apology for which is, that, as a fraternity we are anxious to wash our hands of him, and as far as is in our power to protect and warn the Brethren of our sister States against his impositions.

Yours truly and Fraternally,

L. A. Walker, *W. M.*

MASONIC CHIT CHAT.

Masonic contributions to the Mt. Vernon Association.—A communication is printed in the proceedings of the Grand Lodge of Virginia, from the Regent of the Mount Vernon Ladies' Association, in which she complains that but six thousand dollars have been contributed by the Masonic fraternity as such, towards the object had in view by the Association. Your committee (Rhode Island) do not deem this amount small, when the fact is taken into view that Masons contributed as liberally as they could before any appeal came to them as Masons, at least such was the case in Rhode Island. Had it been intended to make the matter a sort of glorification to the fraternity, each member would have refused the out-of-door appeals, and have given in his Lodge; but, instead of that, they, and their donations, have been swallowed up in the great multitude that have aided in this noble and glorious undertaking.

INDIANA.—The Grand Lodge of Indiana has passed the following resolution: "*Resolved*, That no Master Mason, member of a Subordinate Lodge in this Grand Lodge Jurisdiction, shall be eligible to the office of Junior Warden, or Senior Warden, or Worshipful Master, unless he is competent to confer the first three degrees in Masonry, together with the lectures appertaining to the same."

PARIS.—The Grand Orient conferred the 33d degree on Bro. Bonbee, for his long and faithful services.

On the 28th February, in the Lodge of the Grand Orient in Paris, the Persian Ambassador, Hassan Ali Khan, was initiated into Freemasonry. The English Captain, Bro. Lynch, acting as interpreter.

The indefatigable Bro. Clark, of Smyrna, lately visited the new Lodge Orientalische, at Constantinople. The object of the visit is to advance the cause of Freemasonry throughout the East.—*Die Bauhutte.*

Impostor.—We think we have before put the Brethren and Lodges on their guard against the impositions of a person calling himself Goff *alias* Bissell. He has a small boy with him, and is an impostor.

MAKING MASONS IN PRISON.—I once heard a Brother say he knew a Mason that was made while he was in prison. Can this be so? If so, how could any one answer that he was a free man?—H. H.—[We will reverse "H. H."'s query.—If an answer was given in the affirmative, that the Brother was a free man, it was strictly within the letter of Masonic law; the Freedom inquired of is that of birth—not incarceration. We know a Brother, at this present hour, a German by birth, who was made with several others in one of the prisons in Paris, where he was confined as a suspected person. But such things have been done in England, as the following will testify. In materials for a life of the notorious John Wilkes, it is stated, "We shall be excused by our readers for amusing them with the following anecdote. All societies and all parties were carried away with the popular frenzy of 'Wilkes and Liberty,' and, among the rest, the quiet and peaceable Freemasons came in for their share. 'March 3d, 1769, the members of the Lodge held at the Jerusalem Tavern, in Clerkenwell, attended at the King's Bench Prison, and made Mr. Wilkes a Mason.'"]—*London F. M. Mag.*

Caution.—We are requested to caution the Lodges against a person of the name of *Allen*, who claims to be a member of Keith Lodge, Halifax, and of Corinthian Chapter, New York. He is travelling about the country, as our correspondent who writes from Pittsburg, Penn., says—"swindling the fraternity most shamefully." There are hundreds of the vagabonds now on their "summer excursions," and the Lodges and Brethren cannot be too watchful and guarded against their impositions.

The Mallet and Trowel.—The Senior G. Deacon of the G. Lodge of Scotland wears on his apron the mallet within a wreath. The Junior Grand Deacon wears a trowel similarly encircled.

If you would rise in the world you must not stop to kick at every cur who barks at you as you pass along.

THE
FREEMASONS'
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THE HEBREW STONE OF OHIO.

SINCE the publication of our article in the September number of the Magazine, our attention has been drawn to a letter which appeared almost simultaneously in "Harper's Weekly," over the signature of "D. Francis Bacon," on the same subject. The tone of this letter is so strongly marked by levity and bad taste, that we are only induced to notice it by a desire to counteract the erroneous impressions likely to be created by its dissemination in the pages of a periodical which has so wide and general a circulation as "Harper's Weekly." The writer endeavors, with a certain show of learning and a far greater substance of unfair insinuation, not only to throw entire discredit upon this deeply interesting discovery, but to impute to Mr. Wyrick and other gentlemen at Newark, improper and dishonest motives. It is true that, in the latter part of the letter, he, to a certain extent, withdraws these charges, so far as Mr. Wyrick is concerned, in consideration of the testimony that had been borne to that gentleman's upright and trustworthy character; but he still persists in his attempt to establish his accusation of deception and dishonesty against the whole affair. We forbear from commenting any further upon the style of this communication, than to state that it is utterly unworthy, no less of the serious nature of the subject, than of the popular periodical in which it was inserted.

As regards the arguments, however, brought forward by the writer, we have no hesitation in asserting that they totally fail to make out his case. In the first place, we would refer our readers to the "Report of the Committee," alluded to in our last number, of intelligent and well-known citizens of Newark, who, after devoting very considerable time and care to a strict investigation of everything connected with the discovery, as well as of the stone itself, have certified their implicit belief in the integrity of Mr. Wyrick, the genuineness of the discovery, and the *marks of great antiquity* borne by this curious relic of a by-gone age. Such a document as this, emanating from a body of highly respectable and well-educated men, to whom such antiquarian researches had become familiar, must be allowed very great weight by every candid and impartial mind; and, we need scarcely add, satisfactorily refutes the direct charges and indirect insinuations of dishonesty thrown out by Mr. Bacon.

The main ground on which this writer rests his argument, has quite as little basis on which to rest, and admits of no less satisfactory a refutation. It is quite true that the letters of the inscription are of what is generally termed the MODERN HEBREW, or ANCIENT CHALDAIC character, and it is equally true that many inscriptions on Jewish stones, coins and seals, have been found, which are in the old Phœnician rough form, of which specimens may be seen in Rödiger's work on the Old Hebrew signet stones, and in the "Table of Alphabets." Fully admitting these facts, we beg to maintain that they are quite insufficient in themselves to invalidate the claim of the square character to a very high antiquity; not, probably, so far back as the date assigned by one of our Newark correspondents, formerly cited, but certainly quite ancient enough to tally with and support the view which we expressed in connection with this discovery. It would far exceed our limits to enter into a full statement and analysis of all the investigations of the most learned Hebrew and Asiatic scholars on this deeply interesting subject, but we can affirm it to be the opinion of the majority of them, and those the ablest and profoundest, that the square character was in familiar use among the Jews at least six centuries before the time of Christ. Jewish Rabbinical and Talmudic writers, including Maimonides, claim for it a much greater antiquity, but we are content to accept the judgment of such an impartial and profound investigator as the illustrious German linguist EWALD, whose authority on such subjects is regarded with deferential respect by the most accomplished European scholars. It is well known to all who have paid any attention to this subject, that an ancient copy of the LAW is to this day preserved at Jerusalem, which the testimony of tradition has always ascribed to EZRA, and whose existence has been satisfactorily traced back by historic records to the age of its ascribed author, that is, to *between four and five centuries before Christ. This MSS. is in the Square Character, corresponding to the inscriptions on the Ohio Stone.*

The theory maintained by Mr. Bacon that "the Hebrews, in their two or three generations of Babylonish captivity, lost the *spoken* language of Canaan; and all, excepting a few scribes and interpreters, such as Ezra, lost also the knowledge of the letters in which the law of God was written," is utterly opposed to all history and all experience, and is peculiarly absurd, when applied to such a people as the Jews, whom we know to have been ever so pertinacious in their adherence to all ancient forms, rites and laws, and therefore of course to the exact language in which those rites and laws were originally given to them. We unhesitatingly assert, however, that the idea of any people forgetting their own language, oral and written, in the brief space of some seventy years, is as much opposed to all reason, as it is to all the testimony of History. That considerable deterioration of the language may have taken place even before the Captivity, from various causes, is quite possible, nor do we care to dispute it. But we maintain, and appeal to the testimony of the most learned Rabbinical writers, as well as to Ewald, Rödiger, and other illustrious modern scholars, in support of our opinion, that there is every reason to believe that copies of the LAW, *in the Square character*, existed amongst the Jews before and during the captivity, as well as afterwards. Such being the case, the whole of Mr. Bacon's argument, as founded upon the shape of the letters, falls of course to the ground: and a decision respecting the antiquity and genuineness of the Ohio Stone must be founded upon some other basis. We have not as yet seen the stone, and therefore have been somewhat guarded in giving expression to our opinions, but we place great reliance on the judgment and integrity of the gentlemen whose joint report was forwarded to us, and until some far more trustworthy and convincing proofs of the contrary, than those crudely and shallowly adduced by the correspondent of Harper,—rather we suspect with the desire of creating a "sensation" than of contributing to the promotion of truth—are laid before us, we must retain our belief in its being a genuine and very important relic of the earliest settlers of America. Before closing our remarks, we must repeat our non-concurrence in the views of those who regard it as a Masonic emblem; and we must also respectfully deny the correctness of the translation of the inscriptions given by Rabbi N. J. Raphael in the "Masonic Messenger" of the 15th of August. We should hesitate to rank our Hebrew scholarship in competition with that of a Rabbi, but still we do not shrink from declaring his mode of connecting the inscriptions on the different sides of the stone, to be quite opposed to the genius of the Shermitic languages, and no less indefensible by the analogy of any similar inscriptions hitherto discovered. Moreover such a mode of interpretation produces combinations of ideas and epithets which are quite foreign to the ancient Hebrew tone of thought and expression, as we find it represented in their best writers. For example, we shall search in vain in the works of those writers for such an expression as "The Law of the Lord (*is*) the King of the Earth." Each of the inscriptions is, we believe, complete in itself,—consisting of certain holy words, regarded by the Hebrews with the profoundest reverence, and believed by them to possess some talismanic power of blessing and protection.

THE PRINCE OF WALES AND THE LODGE AT OTTAWA.

THE New York Commercial Advertiser has a dispatch from Ottawa, Canada, in regard to the laying of the corner stone of the new Government building, of the following tenor. It is dated September 1st:—

> "His Royal Highness attended the ceremony of laying the corner stone of the new Government building in this city to-day. The attendance of spectators was very large, but the Masonic Fraternity did not participate in the ceremony, in consequence of having been refused the privilege of performing their accustomed rites on such occasions.
>
> There were six hundred representatives of Lodges of Ottawa, and large delegations from Lodges of the upper part of New York State, present. The Fraternity were much incensed at the treatment they received.
>
> The Prince laid the stone, and the ceremony was concluded in an appropriate manner by the civil authorities."

We know nothing of the circumstances attending the laying of the corner-stone at Ottawa, except as they are given above. It may be that an indignity was offered to the Brethren there, and that they have just cause of complaint; but the fact does not appear from the foregoing. If the civil authorities preferred that the corner-stone of their future Parliament-house should be laid by the future king of England, rather than by the Master of a village Lodge, they had an undoubted right to gratify that preference, irrespective of the wishes of any class of private individuals. If, again, the Lodge was indiscreet enough, by voluntarily obtruding itself upon the civil authorities, to put itself in a condition to be refused, the responsibility and the consequences are its own.

The laying of corner-stones of public edifices is a legitimate Masonic ceremony; but the right to perform it on all occasions, or on any occasion, without the invitation of the parties immediately interested, does not exist. Neither are occasions to perform it to be sought. It is not the province of the Lodge to take the initiative in any public demonstration not exclusively within the sphere of its duties. If its services are desired they will be asked for, and it will then render them or not, as may be most consistent with its own pleasure and sense of propriety. But it cannot, under any circumstances, seek occasion for public display in connection with other associations, without compromising, to a greater or less extent, the dignity of its own social position. No true Mason will admit that the Lodge receives a higher honor than it confers by the connection; neither will he deny that the honor may not, under proper conditions, be reciprocal. Entertaining this view of the subject, he will not consent to seek, either as a favor or an honor, the privilege of appearing before the public in connection with any municipal or civic display. Had our Brethren at Ottawa followed this plain rule of Masonic policy, as well as propriety, they would have been spared the mortification of a refusal, and their Brethren elsewhere the pain of seeing a paragraph like that at the head of this article in the public newspapers of the day.

There is another consideration in this connection which may well have had its influence in determining the authorities to decline the offer of the Lodge at Ottawa:—The edifice to be erected is a government house, designed for the accommodation of the Provincial Parliament, and is therefore to be regarded as among the most notable and important structures in the Province. The corner-stone, too, was to be laid in the presence of the future king of England, the representatives of its nobility, and the governor, and other distinguished military, civil and literary personages of the Province. The occasion and the presence were, in point of dignity, without a precedent, and will probably forever remain, as respects the Province, without a sequence. We submit, therefore, that the Lodge, as a subordinate body, mistook the proprieties of the occasion, in assuming a duty which more properly belonged, if to either, to its superior, the Grand Lodge of the Province. But that body declining to volunteer its services, neither the civil authorities, nor the Prince (though we suppose he had nothing to do with it) could, in etiquette, accept the offer of the subordinate Lodge. We do not see therefore, that in any view of the subject, the Lodge has just cause of complaint.

As for any purpose on the part of the civil authorities to offer an indignity to the Lodge at Ottawa, or to the Fraternity of the Province, the suggestion is wholly inadmissible. Nothing of the kind could have been intended, nor would it for a moment have been tolerated by the distinguished gentlemen who compose the suit of the Prince, among whom are doubtless to be found members of the Order. The very fact that the grandfather of the Prince, and the two immediate predecessors of his mother on the throne of England, were Grand Masters of the Craft, negatives any such supposition. It is much more reasonable to suppose that the offer was declined in pursuance of a line of policy adopted for the preservation of the peace; the wisdom of which we are not at liberty to question in view of the Orange demonstration at Kingston on the 4th September, by which the landing of the Prince was defeated, through a well-grounded apprehension of a public disturbance from the display of party and sectarian banners in the procession. And though the authorities might have been assured that no such result would follow from the appearance of the banners of Masonry in the streets, yet, if those of one society were admitted, it would perhaps have been somewhat embarrassing to assign a satisfactory reason why those of another should be excluded.

On the whole, we think our Brethren at Ottawa had better make up their minds that they made a mistake in thrusting themselves forward where their services were not required, and profit as they best may by the lesson the mistake teaches.

MARTHA'S VINEYARD LODGE.

This is a new Lodge, located at Tisbury, (Holmes' Hole,) one of the two principal villages on the island of Martha's Vineyard. It is the second Lodge at that place, and the third in the island, there having been one at Edgartown in 1797, under the name of "King Solomon in Perfection." It was constituted during the administration of M. W. Moses Michael Hays, and is said to have been invested with powers which are not usually recognized in Craft Lodges. It was discontinued after a few years. This was the first Lodge on the island. The second, as above intimated, was at Tisbury, or Holmes' Hole. It was established in 1820, under the name of the "Seven Stars," and was discontinued some thirty years ago. The third has been established under highly encouraging circumstances and with every promise of a long and prosperous existence. It is located in a pleasant village and in the midst of an intelligent, moral and industrious people.

The Brethren have fitted up for their use a commodious hall, and have furnished it in a plain but neat and substantial manner, and with everything that the necessities of the Lodge require. It was dedicated by the M. W. Grand Master on the afternoon of the 18th September, and in the evening the Lodge was duly constituted and the officers were installed,—the ceremony of constitution being performed by the Grand Master, Dr. Lewis, and that of installation by the Junior Grand Warden, R. W. Bro. Coolidge. At the conclusion of the latter ceremony, Brother Coolidge, in behalf of himself and other Brethren, who had recently, (while on a pleasure excursion round the cape, being driven by stress of weather into the harbor,) paid the Lodge an informal and unexpected visit, rose and in an appropriate and feeling address, presented to the Lodge a rich and elegant quarto Bible, suitably inscribed with the names of the donors. The acknowledgment was made by the Rev. Bro. Davis, acting Chaplain of the Lodge. The incident, which was wholly unexpected, was an exceedingly interesting one, and will be long remembered by all who were present, among whom were a large number of ladies.

At the conclusion of these ceremonies the M. W. Grand Master Lewis delivered one of those brief piquant and telling addresses for which he is unrivalled. The visitors were then dismissed and the Grand Lodge retired.

JOHN CUTLER LODGE.

This is the appropriate name of a new Lodge, recently constituted at Abington, in this State. John Cutler was the first Grand Master after the union of the two Grand Lodges of Massachusetts in 1792. The ceremonies of constituting the Lodge and dedicating the new hall, which is a very neat one, were performed by the R. W. Deputy Grand Master, Dr. J. V. C. Smith, assisted by the officers of the Grand Lodge, on Tuesday the 14th September last. The installation service was performed by the R. W. Junior Grand Warden, Wm. D. Coolidge, in his usual happy manner. The prospects of the Lodge are highly encouraging, and we wish it the most abundant success.

ANCIENT GUILDS.

"On Thursday the last of May 1610," a public reception was given to Prince Henry at London on his return from Richmond. He was met on the river Thames "with a worthie Fleete of her [London's] Cittizens." The occasion was under the direction of the Lord Mayor and was characterized by great display and the usual formality of the time. The "worshipful Companies" took part in the ceremonies, and helped to swell the pageant, as the following extract from "Nichol's Progresses" bears evidence they were required to do.

"The two following Precepts, which were issued on this occasion to the several Livery Companies, are now [1828] first printed from the Records of the City of London":—

"To the Maister and Wardens of the Companie of Merchant-Taylors [and the other Companies].

"By the Maior.

"I have receaved Lettres from the Lords of his Majestie's most honorable Privie Councell, that the Prince his Highness is to come from Richmonde to Westminster to be created Prince of Wales, the which Ceremonie is to bee performed with honor and tryumphe, and therefore it is required, that I, with the Companies of this Cittie, doe meete the Prince upon the water at Chelsey, accompanied in such sort as is used when the Lord Maior goeth to Westminster to take his oath; and the time appointed is upon Thursdaie morninge in Whtson weeke, beinge the last of this moneth. These are, therefore, to require you so to dispose and order althings concerninge your Companie as shalbee fittinge, both for the creditt and honor of this Cittie and your Companie, and to the good satisfaccion of his Majestie and the Prince. And that you and your Liverie be readie in your barge, well and richlie set forth, before seaven of the clocke in the morninge, wherein you are not to faile, as you will answer the contrary at your perilles. [Dated the 24th of Maie 1610.]

Sebright."

"To the Maister and Wardens of the Companie of Stationers [and others].

"By the Maior.

"Whereas, by a former Precept to you directed, it was appointed that your Companie should attend mee, the Lord Maior, and my Brethren the Aldermen, at the Three Cranes by seven of the clocke in the morninge, to meete the high and mightie Prince, the Prince of Wales, on Thursdaie next at Chelsey, to waite upon his Highnes to Westminster: Now, for the better ordringe of that service, the honor of Highnes, and the credit of this Cittie, it is thought fit that you and the rest of the Companies observe theis orders followinge, viz:—First, that the barge, wherein myself and my Brethren the Aldermen doe goe, shal-bee formost in the said service, and your Companie to follow accordinge to your place, device, and degree, in order with the rest of the Companies by two and two in a rancke, reserving a distance for my said barge to pass betweeu them at the first settinge forth, and so to go onwards without strivinge, keepinge your rancke in a reasonable distance from another. Secondlie, that when myself and my Brethren shall meete the Prince at Chelsey, and there make a stand, that then your barge likewise doe the same in your place till all the chambers there bee shot off; and then to turne your cowrse to Westminster in the same order backwards as you did forwards, so that the barge wherein myself and my Brethren the Aldermen are maie bee next the Prince, and the inferior Companies formost. Thirdlie, that when in the said forme and order, the Companies have gone onwards towards Westminster, that then, at the coming neere Lambath, in a convenient distance from Whitehall, the youngest Companie beinge formost, make a stand as you shalbee appointed, and to suffer the other Companies by degrees to goe before them neerer Whitehall, and so in order one to stand before another in a double rancke, that the Prince's and Noblemen's barges, and the barge wherein myself and my Brethren the Aldermen bee, maie passe between them, and so to stand still untill such time that the Prince bee landed, myself have taken leave of the Prince, and the chambers over against Westminster bee shootinge off, and then to go homewards in their order; all which you are not to faile, as you tender so excellent a service, and the creditt of the Cittie, and as you will answere the contrary.

[Dated May 28, 1610.] Sebright."

Note, p. 325, Vol. ii. "Camden says that the Prince was accompanied 'with diverse barges of the Nobility, one of the Bishopps, all the barges of the Companies of London with the Lord Mayer;" and Howes says those Companies were in number *fiftyfour*. The Companies' barges have now diminished to *seven*; those who still retain them [1828] are the Grocers, Drapers, Fishmongers, Goldsmiths, Skinners, Merchant-Taylors, and Stationers; many have given them up within the memory of man."

DALHOUSIE LODGE—LORD ABERDOUR.

On the third of August last, the Grand Master of Massachusetts granted a Dispensation to R. W. William D. Coolidge, Esq., and thirtyfive other Brethren, to form a Lodge at Newtonville, in the town of Newton, under the name of "Dalhousie Lodge." The Brethren residing in this town have long needed a Lodge, and we are happy to learn that that now established there promises to flourish and become one of the most influential in the Commonwealth. Indeed, this could hardly be otherwise, for its government is entrusted to Bro. Coolidge, whose skill in Masonry and devotion to its objects and principles, afford the strongest guarantee that all things will be conducted wisely, and creditably to the Craft; and he will be supported by Brethren of experience and fidelity who are associated with him.

In the selection of a name, the Brethren have sought to honor the memory of the Grand Master of Scotland, whose term of office continued from November 30th, 1767, to November 30th, 1769, and who, on the 30th of May, 1769, granted letters of deputation to General Joseph Warren, by which he became "Grand Master of Masons in Boston, New England, and within one hundred miles of the same."

George, the eighth Earl of Dalhousie—the Grand Master above referred to—was a descendant of the illustrious family of Ramsays—which came from Germany and settled in Scotland as early as the reign of King David I. Sir William Ramsay, in 1295, was the first designed by the title of Dalhousie. George, the 8th Earl, succeeded his brother Charles, the 7th Earl, on the 29th January, 1764, and died in 1787.

Dalhousie Arms, in 1769.

Argent, an eagle displayed, *sable*, beaked and membered, *gules*.

Crest; on a wreath, an unicorn's head, couped, *argent*, horned and maned, *or*.

Supporters; two griffons, proper.

Motto; Ora et labora.

Two important facts in the early history of Masonry in Massachusetts are now befittingly commemorated through the names of Lodges which illustrate them, namely,—by "Montacute Lodge" and "Henry Price Lodge," is marked the event of the establishment of the "Saint John's Grand Lodge," by commission from Viscount Montacute, Grand Master of England, to Henry Price, in 1733; and by "Dalhousie Lodge" and "Joseph Warren Lodge" is celebrated the act by which the Grand Master of Scotland, in 1769, deputized Joseph Warren to form a Grand Lodge "in Boston, New England, and within one hundred miles of the same," which subsequently became known as the "Massachusetts Grand Lodge."

One other name we should like to honor by giving it to a Lodge in this jurisdiction—it is that of Sholto-Charles Douglas, Lord Aberdour, who, in 1756, as Grand Master of Scotland, granted the Charter of Saint Andrew's Lodge, of this city, under which that body has continued to work to the present time. In 1809, it acknowledged its allegiance to the present Grand Lodge of Massachusetts. Saint Andrew's is the only subordinate Lodge now existing in this commonwealth which originally worked under powers derived from abroad, so that, should we adopt the name of "Aberdour" for a Lodge, the early official connections between European Masonry and that in this Commonwealth, would be, in such manner, completely celebrated.

Sholto-Charles, Lord Aberdour, was Grand Master of Scotland from November 30th, 1755, to November 30th, 1757. He succeeded his father James, the 15th Earl of Morton, October 12th, 1768. He was born in 1732, and died in 1774.

ARMS.

Quarterly, 1st and 4th, *argent*, a man's heart ensigned with an imperial crown, all proper; on a chief *azure*, three mullets *argent*, being the paternal coat of Douglas: 2d and 3d, *argent*, three piles, issuing from the chief *gules*, the exterior charged with a mullet *azure*, for Douglas of Dalkeith and Lochleven.

Crest; on a wreath, a wild boar, striking between two stems of oak, a chain and lock holding them together.

Supporters; two savages, wreathed about their heads and waists with oak leaves, each holding a battoon in his hand, the great end to the ground, all proper.

Motto; Lock sicker.

We have given a description of the Arms of Dalhousie and Aberdour in order that a Lodge taking the name of either of these distinguished persons could avail itself readily of his insignia for decorative purposes. In this respect, the example of Montacute Lodge, Worcester, is worthy of imitation,—the Arms of Viscount Montacute having been appropriately introduced into the seal of the Lodge, serving the double purpose of rendering to his name a fitting tribute and perpetuating interesting historical associations. J. T. H.

THE TEMPLAR FUNERAL SERVICE.

THE Grand Commandery of Virginia, through its committee on foreign correspondence, entertains the following views in relation to the new Templar Funeral Service:—

"The Grand Commanderies of New York, Ohio, Indiana, and Texas, have perfected and adopted a Templar ritual, or ceremonies, to be used at the funerals of deceased Knights Templar. This proceeding seems to us novel and most objectionable, not only as an invasion of the rights and imperative duties of Master Masons, in attending the funeral and performing the beautiful and impressive service prescribed for a deceased Brother, which duty and custom have sanctioned and required from time immemorial, but as presenting to the world the ridiculous farce of having at least three, and it may be more, funeral services at the grave of a Mason; therefore, for whatever purpose intended, against this innovation and encroachment upon the rights of another portion of our institution, we enter our solemn protest. By thus substituting the Sword and the Lance, the floating banners and the martial music, as an accompaniment to the last resting-place of a deceased Brother—symbols of war—for the white aprons and gloves, emblems of purity, peace and good-will to man, characteristic of Ancient Craft Masonry, our appeal is made to the outward senses, rather than to the judgment and heart of a Mason, tending to weaken an attachment to, and a veneration for, Ancient Craft Masonry, and an encouragement to a hasty advance from one degree to another, without regard to a knowledge of the ritual, much less the philosophy of Masonry; thus depreciating those moral teachings which are so essential to perfect a Mason in the discharge of duties, without which Masonry has no vitality and is valueless, and so tends to bring reproach upon our venerated institution, which constitutes another reason for our objection to this Templar burial service."

JAMES K. BELDEN.

THE following is a remarkable case, and probably without a parallel in the history of Masonry in this country. It is from the address of the M. W. Saml. M. Todd, before the Grand Lodge of Louisiana, at its last annual communication:—

"A number of Masons residing at Lake Charles, parish of Calcasieu, being desirous of forming themselves into a Lodge, had associated themselves together for that purpose, and obtained, through the instrumentality of one James K. Belden, what they supposed to be a Dispensation from our late Grand Master Adams, and under this authority met regularly as a Lodge during part of the year 1858, and until the assembling of the Grand Lodge, in February, 1859, when, desiring a Charter, the members placed the Dispensation under which they had been working, with a copy of their proceedings, in the hands of the said Belden, furnishing him, at the same time, with the requisite funds for that purpose. After waiting a considerable time the Brethren became impatient, and addressed letters of inquiry to Past Grand Master Adams and to the Grand Secretary, when, for the first time, it was discovered that the pretended Dispensation was a forgery, and that no such document had ever been issued by the Grand Master. Finding themselves in this unpleasant position, the Brethren at Lake Charles made a full representation of these facts, and applied for a Dispensation to open a regular Lodge, procuring the recommendation of Tunica Lodge, No. 63, and the warm personal recommendation of R. W. Brother Thomas H. Lewis.

Having satisfied myself fully of the correctness of these statements, and of the true Masonic feeling which actuated these Brethren, on the 20th of June I granted the Dispensation asked for, and issued a Special Commission to R. W. Bro. Thomas H. Lewis, authorizing him to heal such worthy members of the irregular body as had received their degrees whilst working under the forged Dispensation, and to organize and set the Lodge regularly at work."

James K. Belden was until within a few years past a resident and we believe Post Master of Couchatta Chute, Louisiana, where in 1850, and for some years after, he was quite active as a Mason, and was at one time we think a member of the Grand Lodge of Louisiana. While in Louisiana he managed, like a great many other swindlers who have found their way into our Institution—and too many of whom still occupy prominent places in it—to get into our debt to the amount of some sixty dollars, with no intention of ever paying it, and which intention he has faithfully kept. About three years since he removed to Maco, in Texas, where he probably now resides, unless his dishonesty there has compelled him again to change his quarters.

NON-AFFILIATED MASONS.

MUCH evil, we fear, is being effected by too strenuous and rigid enforcement of the local regulations, quite recently adopted by several of the Grand Lodges, with reference to non-affiliants. A case in point has been lately narrated to us. A Brother, in good standing, and every way worthy, was dimitted from his Lodge, and removed to a distant State. Owing to pecuniary embarrassment, it was impossible for him to do more than barely support his family, not leaving him a single dollar to spare for any other purpose, even after practicing the most rigid economy. Nevertheless he intended to apply as soon as his circumstances would permit. Under this state of facts he was suddenly summoned to appear and show cause why he should not be suspended for non-payment of dues. A professional engagement, which admitted of no delay, prevented his attendance at the time specified. Supposing that he would have further notice if the matter was prosecuted, the whole subject passed from his mind, until he saw his name published in the Grand Lodge Proceedings as having been suspended for non-payment of dues. We can almost pardon this high-minded, honorable gentleman (for we know him to be such,) for saying as he did: "If this be Masonry, I'll none of it." "I never," says he, "took any obligation in Masonry which required me to pay dues to a Lodge to which I did not belong, and I find no warrant for such high-handed proceedings in the Constitutions or Grand Regulations. I have violated no obligation that I ever took upon myself in Masonry, and how, in the name of common sense, can I be disciplined for non-performance of that to which I never agreed, and that, too, *ex parte* and unheard!"

The Ashlar has several objections to the course taken in this by no means unparalleled case.

First. No Brother should be disciplined without trial, and every care should be taken that of this trial he has due notice, and never should a "snap judgment," through any technicality, be permitted.

Second. A local regulation can only bind those Brothers who have voluntarily become subject to the local law. A non affiliant is only subject to his *Masonic obligations* and the *universal laws* of Masonry. It is the duty of the Mason to submit to the By-Laws of the Lodge of which he may become a member, and, of course, to the authority and ordinances of the Grand Lodge under which his Lodge works. But if voluntarily, or from any other cause, he remains unaffiliated, he is subject only to the universalities of Masonry, and can only be disciplined for violation of these. This we deem a fundamental principle.

Third. It is an unmasonic hardship to compel Brothers to become connected with or pay tribute to a particular Lodge, or else suffer penalties. Supposing that a Brother is confident that his petition will meet with the black-ball from one or more members of the Lodge, is he to be compelled to risk the implied dishonor of a rejection? Or is it just to force payment of dues, when Lodge privileges are thus denied?

The present writer regrets that whilst recently occupying a responsible position in the Fraternity, he was obliged to insist upon carrying out the Grand Lodge regulation, but the evil resulting was found, practically, largely to preponderate.

It would certainly be more creditable to the Institution, to leave Masonic affiliation wholly a voluntary matter. The attempt to enforce it is, in the large proportion of instances, practically neglected, or too often employed as a means of gratifying private resentment or spleen.

The most obvious method of attaching non-affiliants to the Lodges seems to be the permission, by regulation, of a retired list of membership not required to pay dues. A long and active membership might be honored by election to this, or worthy Brothers of limited means might be placed upon it. One objection urged against this plan is, that Grand Lodge dues have to be paid for such members—the remedy is patent, let the Grand Lodge make a regulation to meet the case.

It is clear that something ought to be done. We do not, in the foregoing, wish to be considered as excusing *inexcusable* non-affiliation, but as remonstrating against a method of treating it too harsh for general application. —*Ashlar.*

A GOOD ORATION.

[Concluded from page 336.]

THE EXCELLENCIES OF MASONRY.

Neither the time nor the occasion demand from me an exposition of the tenets and principles of Masonry. I may, however, be allowed for a brief moment to allude to some of the excellencies of our Order.

And first its sublime "Equality." Its first principle is the recognition of the humanity of the man, and the acknowledgment of the fraternal ties that bind all men together. Within its sacred enclosure there can be no rank or caste. The royal ruler of a mighty realm; the mitred Prelate; the Soldier, bearing upon his body the scars and trophies of a hundred fights; the Philosopher, whose keen vision has explored all the intricacies of natural or political wisdom—the soul of science that hath sojourned among the stars or dived into the nethermost depths, are all alike. Brethren, all—made so by the recognition of each individual humanity; and each the equal scholar of the school of virtue. "Love one another" is written upon the door-posts, and the word "Brother" embraces in its comprehensive dialect all ranks, from the Neophyte to the Supreme Master.

While prejudice alienates—while sect and nation, lineage and language, wealth and power, set up evermore the barriers which keep men asunder—while political distinctions and religious differences but deepen animosities and engender bitterness, Masonry presents a platform and a principle broad and firm enough for all the world to rest upon in peace.

In the Grand Choral Hymn of the noble Schiller, I find these lines which only could have sprung from a heart incandescent with Masonic heat:—

Spark from the fire that gods have fed—
Love—thou Elysian child divine—
Fire-drink, our airy footsteps tread,
Oh, Holy One, thy holy shrine.
Strong custom rends us from each other,
Thy magic all together brings,
And man in man but hails a Brother,
Wherever rest thy gentle wings.
Embrace, ye millions, let this kiss,
Brothers, embrace the earth below,
Yon starry worlds that shine on this,
One common Father know.

Masonry is, in short, the highest expression of the grand idea of Fraternity, and it is destined to be one of the most active agents in the accomplishment of that world-wide fraternization, which so especially marks the tendencies of the present age, and whose progressive development will ultimately result in drawing in a nearer and more perfect union all the children of the earth. It offends no prejudice—it opposes no sect. It stands aloof from all the noisy clamors of the day. Its mission is in secret and in silence. It "does good and communicates," but the right hand knows not what the left hand doeth. It is the minister of want, the angel of consolation to patient suffering, the hand-maid of religion; for, what religion teaches from lofty pulpits, it practically performs. Wherever there is want or sorrow, there is Masonry, the Reliever; wherever is wrong and oppression, there is Masonry, the strong arm of support; wherever is death, and sickness, which is the shadow of death, there also is Masonry, to bind up the wound, to close the fixed and ghastly eye, and with reverent care to commit the dead body to the silence and retirement of the grave.

How often have you, in this land of strange vicissitudes, been called upon to minister to such wants as these! The strong, bold-hearted adventurer, struggling amid discouragements and privations for his children's bread, is suddenly arrested by the palsying hand of disease. Poverty and want environ him. A stranger in a land of strangers, to whom shall he go for succor? The swift tides of life rush by him and he is cast a stranded wreck upon the shore. In the desolation and agony of his heart, he lies down to die; no friend near *that* death-couch—no ministering voice of consolation—no brother's hand to clasp the nerveless fingers—no upward pointing angel of hope to guide the way to immortal life.

But stay, some one knows that poor man! *Some one* in all the bright world out of which *he* is passing into the unknown land, *must know that man!* Surely, he shall not die and make no sign! Oh, no! He has found friends. In almost the last agonized convulsions of his members—when his tongue could no longer syllable his thoughts, he *found* a Brother—a Brother in a higher sense than the claim which our common humanity in suffering or sore distress demands of every man—one, whose soul was knit to that vanishing soul in all the gentle ministrations of love and charity, by ties as strong, aye stronger, than those that knit the soul of Jonathan and David.

This picture, Brothers, is a picture of practical Masonry. You have it framed in all your hearts; its colors cannot fade from your memories. In your own dark hours of desolation, the light from it will be a beacon, pointing upward into Heaven.

CONCLUSION.

And now, the hour for our departure has arrived. Henceforth, our paths diverge. From manifold pursuits in life, and from distant homes—moved by a common impulse, we have come up to worship near this sacred shrine, and to renew the vows of fealty to our common faith. I trust, the hour has not been spent in vain, and that it has been good for us to have been together. In this interchange of kindly greeting, we have strengthened the hands of our craft everywhere.

As Masons of California, this hour is of deep significance. You are the representatives of the world. From distant lands and climes—from every rank and station in life—from the most dissimilar conditions of physical and political existence, you have assembled on the western shore of our continent, a family of Brethren, bound together by a common interest and protected by the glorious Constitution of our country. You are one, as citizens—owing allegiance to a common law, you share alike in the glory and advancement of the State. In your Masonic relations you present the same anomaly of various tribes and nations, of parentages and educations the most diverse, with wide and high partition-walls, separating you from the other, you yet, here, to-day, meet upon common ground. We are all one—on earth, the great all-embracing, loving soul of Masonry *claims us as her common children*—and in the heaven above us, the One Eternal Father.

Before we go hence, let us review our work. Upon a solid foundation we have placed our memorial stone. It hides from mortal eyes (we hope for ages yet to come) in its safe and silent tomb, the records of this day. In all its appointments, and with all the glory of its architectural design, this proud temple shall rise to its lofty roof, a fitting and noble testimonial to the devotion of the Masonry of our State. But there must be *something*, Brothers, underneath *that* stone, and underneath the foundation which supports it, deeper than all this, or the building will not stand. The master builder may perform his work never so well—the apprentices and craftsmen may labor in due subordination to the authority of the masters; the massive walls may rise in all their solid strength to heaven; the costly jewels of our work may adorn its various chambers; the fire may be lighted upon its inner altars; the entrances may be well and duly guarded—but all, all will be in vain, except there is a deeper, surer, and more stable foundation than that on which "our corner-stone reposes." What is that nether stone? What is that upon which a true temple to Masonry should be built? Ah, Brethren, it is the deep, underlying, imperishable foundation of Masonic love, and Masonic unity. With that beneath the material foundation, this Temple is indeed secure and indestructible. The solid foundations of the globe had need of no more permanent corner-stone than that structure under whose deep bases repose Truth, Charity, and Brotherly Love.

One prayer, one spontaneous aspiration, is a fitting conclusion to this hour: Oh

Temple! planned with the cunning skill of laborious art, rise in all thy majesty and beauty toward the skies! May thy walls be strength and thy tabernacles peace! May the votaries who shall in the long march of centuries enter thy sacred porches, find evermore therein repose, refreshment, peace! May the light on thy sacred altars burn ever like a star! May the "stranger and sojourner in the land," ever enjoy the blessing of thy welcome and thy shelter; and when the hour of thy decay and dissolution crumbles thee to the earth, may there be found thousands of faithful and devoted hearts to raise thee from thy ashes with renewed splendor and more enduring life! "So mote it be."

DISCOVERIES AT ELEUSIS, THE SEAT OF THE EARLY MYSTERIES.

THE famous temple of Ceres has been unearthed, according to the newspapers. "The excavations of Eleusis," says a letter from Athens, "have just been for the present terminated. The temple of Ceres is completely disinterred, and a number of articles connected historically with it, and with the *fetes* of Eleusis, have been brought to life. Among others are the propylea of which Cicero makes mention in his letters, and a magnificent marble statue to which only a left arm is wanting, and which represents Antinous, the favorite of the Emperor Adrian. This statue is the size of life, and is considered a likeness from nature." A vast court, paved with marble flags, lies in front of the temple. A large cubic altar has been brought to light, standing in its original place, and adorned in front with the *torches* of Ceres and Proserpine *crossed*, and surmounting the inscription AXAIOI.

MASONIC SPEECH OF AN INDIAN.

AT a Masonic banquet given in Chicago, Ill., Ely S. Parker, a chief of the Six Nations, and a practicing lawyer of Galena, Ill., delivered a speech which is thus spoken of in an article published in the *Masonic Journal:* "One speech of the evening, as also an incident attending it, deserves more particular mention. It was that of Brother Sir Knight Parker, a grandson of Red Jacket, and his successor as chief of the Six Nations. He is a full-blooded chief, but a highly educated, eloquent speaker. I shall not attempt even an outline of his speech, for, if reproduced, it should be with its charms of action and utterance, which very few white men could equal. He spoke of himself as almost a lone remnant of what was once a noble race; of his struggles in coming forward to manhood, and seeing his race disappearing as the dew before the morning sun. As he found his race thus waning away, he asked himself: 'Where shall I go when the last of my race has gone forever? Where shall I find a home and sympathy when our last council fire is extinguished?' Few eyes could hold their tears as he poured forth in words like these the utterance of a full heart. Silence for a time prevailed after he sat down, when he rose and said: "I have in my possession a memento which I highly prize—I wear it near my heart. It came from my ancestors to me, as their successor in office. It was a present from Washington to my grandfather, Red Jacket, when your nation was in its infancy. You will be glad to see and handle it, and I should do wrong were I not to give you the opportunity.' As he spoke thus he removed the wampum from his neck, and drew from his bosom a large massive medal, in oval form, some seven inches by five, and it passed from hand to hand along the table. On one side of this medal were engraved, in full length, the figures of two chiefs: Red Jacket, in custume, presenting the pipe of peace, and Washington with right hand extended, as in the act of receiving it. On the other side were the Masonic emblems, with the date 1792, if my memory is correct."

MASONIC JOTTINGS FROM ABROAD.

THE quiet earnest spirit which the German carries into all his learned and social pursuits, receives no better illustration than in the zeal manifested by our Brethren in that country in the support and extension of Masonry. They go to work with a quiet enthusiasm on their mission of peace and good-will, and scarcely one of their organs reaches us, but we find some new proof of progress, philanthropy and intelligence. They do injustice to Masonry, or are ignorant of its spirit, who fancy that its "be all, and end all," consists in mere ceremonial, Lodge-meetings, processions, and the like. Masonry attempts and achieves something beyond this. Thus we read with pleasure in the annual report of the Brunswick Lodge for 1859, that the Benevolent Institution for Widows and Orphans, founded in 1806 by the Brethren, is in a highly prosperous condition. It has an annual income of 1200 thalers (£180), counts 56 members, and relieved last year 23 widows or orphans, to the extent of £6 each. This may appear a small sum in English eyes; but it must be remembered that any part of Germany is poor in comparison with England, and the sum of £6 in the hands of the frugal recipients, goes much farther than amongst us. There is also a college for widows and orphans, which has existed from the same year, 1806, and which does a great amount of good. The Brunswick Lodge, including 16 honorary members, numbers at present 230 Brethren. And yet, we must read from time to time such statements as the following in an ultramontane journal of Vienna, which styles itself the "Peoples' Journal" (Volkszeitung), as to the characteristics of Masonry. "Falsehood is its principle, the extirpation of Christianity its object, its chief leader must be the devil, not only in spirit, but in person; and as the Catholic Church may be called the good spirit, so Masonry may be called the evil spirit. Our observations in these sad times lead us to the belief that Freemasonry serves the Devil as a tool for making war against the Kingdom; its founders, continuators, and leaders, inspired by the devil, labor after his plans, and on their side it represents the great son of perdition antichrist." This is amusing in its way: but Masonry lacks at least this much of the spirit of the Devil, that it does not "render railing for railing." We are sorry to find too, that Alexander Dumas, in his "Memoirs of Garibaldi," is so ignorant of the nature of Masonry that he confounds it with the secret political sects of Italy. Alexander is a most talented writer; but he is too fast to be always correct, or to be relied upon.

A letter from Bro. George Treu, of Pforzherin, states, that last year in a journey to the East, he was present at the reception into the (English) Oriental Lodge, of Prince Mirza, Ali Ho Gla Khan. The business was conducted in the English and Turkish languages by the worthy Master Aznavour, who is well known in England, where he was initiated. At the close, Bro. Aznavour made Bro. Treu observe that the new Brother was bound by the Koran, which he acknowledged as a "holy book," yet that it was only used symbolically as a token of reverence. The Prince was introduced, and the whole business conducted according to the ancient usage of England. For the rest the service is very uniform, and not so attractive as in the Lodge of the "Sun" at Bayreuth. The German Brethren are not quite pleased "to work" with the uniformity of the English system; on the other hand they consider the French Lodges too ornamented, and that there is too much levity in the introduction and reception of members. Our Brother heard it stated, that an attempt would shortly be made in the Levant to found a German Lodge, in which case the Levantivies have promised their concurrence.

A singular incident is related by Bro. J. C. G. Schultze, of Holzminden, somewhat comical of its kind, and showing the nature of some of the superstitions held by the ignorant with regard to Masonry. Our Brother was present lately at a christening, where he stood as godfather to the child of Br. P. As the ceremony was about to commence, a man appeared who inquired for Bro. P., and having called him aside, expressed his wish, in a very mysterious manner, to become a Freemason, in order that he might with the money to be thus received in consequence, as he imaged, be enabled to drive a trade in pigs. He farther said, in the presence of other Brethren, that he wished to sell himself to a Freemason; and why? It must be known that the vulgar, in Germany, entertain the silly belief, that no Freemason dies a natural death, but that he can buy a substitute, who must die for him; when fate strikes, the substitute, of course, has to yield up to the ghost! He said farther, that a shepherd boy had given him the advice, with the remark that he had only to go to an inn and announce himself as a Freemason, as all Freemasons were known to inn-keepers. Thereupon he got up at 3 o'clock in the morning, and must have wandered some 40 miles out of his way to reach Holzminden. To this step his cupidity had impelled him, and for greed would he have endangered his salvation. The Brethren, however, treated him kindly, showed him his error, gave him food and drink, and presenting him with some money, sent him on his homeward way, which must doubtless have been a sorry one when he first trod it.

Recurring to Masonic efforts and enterprises, we find that our Brethren in the ancient city of Cologne attached to the Lodges of Minerva and Rhedenna, have erected a spacious building, devoted entirely to Lodge purposes, at an expense of £10,000. It contains, in accordance with the practice of Prussian Masonry, separate temples for each of the three degrees, all decorated with appropriate emblems and mottoes. The structure being finished, its opening was solemnly inaugurated on St. John's day last, the 24th June. The proceedings were commenced at noon, when there were above 200 Brothers present, including the members of the city of Cologne. Others came from Bonn, Aix-la-Chapelle, Coblentz, and from the Grand Lodge of Berlin. The ceremony was conducted by the D. G. M. of Berlin in person. The whole of the proceedings were of the most impressive character, and occupied two full hours. The most striking event of the day was the uncovering of a fine statue of St. John the Baptist, which was enveloped in branches of acacia. The proceedings were closed with an appropriate hymn. An adjournment was then made to the banqueting-room, where 300 Brethren sat down to an excellent entertainment presided over by Bro. S. Dechen, who discharged the duties of the chair with his wonted firmness, discretion and kindness. Many had come from distant countries; among others Bro. Henry Garrod, P. M. of No. 1090, to whose kindness we are indebted for this notice, from England. The foreign Brothers were much struck with the eloquent address of Bro. F. Strebel, the orator of the Lodge, whose kind reception of the visitors will never be forgotten by them. The banquet ended at seven P. M., and a most pleasant day was brought to a close by a brief adjournment to the lawn, which afforded an opportunity for much agreeable conversation, in the presence of a fine display of fruit. An excellent poetical address to the chairman was sung, and thus closed the evening. The English Masons noticed many differences, in working the degrees; the first and second being reversed. When the statue was unveiled, the floor was strewn with roses.

We are happy to observe that Bro. Strebel is now on a visit to London, having been present at a recent meeting of the Crescent Lodge. We may, perhaps, be enabled to present our readers with a plan of the building and the disposition of the apartments. It cannot but strike English Masons with surprize that whilst they find a difficulty in raising a few hundred pounds for a building sacred to the Institution, one Lodge in a continental town, with a population below some London parishes, contains within it enough of the true spirit of Masonry to devote £10,000 to build a house devoted solely to its own purposes.—*London F. M. Mag.*

MASONRY IN IOWA.

The Grand Secretary of this Grand Lodge, R. W. Brother Parvin, in his report to the Grand Lodge, referred to the fact that several charters granted by that body had been surrendered during the past year; the reason assigned being that the Lodges which had held them were in a languishing condition. Bro. P. makes use of the following language :—

"The surrendering and revoking of these charters afford a conclusive argument, were one needed, to convince the most skeptical of the necessity—nay, absolute necessity—of sustaining and enforcing all the laws and regulations of the Grand Lodge relative to the creation of new Lodges, and to devise more stringent laws to prevent their inordinate increase, as has been and is the tendency of the times. Better have a hundred well-sustained Lodges, and require some of the members to travel ten or twenty miles to a healthy, prosperous Lodge, than to have twice that number of sickly, languishing Lodges in every village, merely to accommodate those who are too indolent to labor and enjoy the fruits of that labor."

MASONIC CONGRESS.

Bros. E. A. Guilbert and T. S. Parvin, delegates to the National Masonic Congress, presented the following report to the Grand Lodge of Iowa :—

"At the June communication of 1859, the Grand Lodge of Iowa adopted the following resolutions, viz :—

"*Resolved*, That the Grand Master be authorized to have the Grand Lodge suitably represented at the Masonic convention to be held at Chicago in the month of September next (1859).

"*Resolved*, That the representatives from this Grand Lodge to the Masonic convention to be held in Chicago in September next (1859), are hereby instructed to use their influence, and cast their votes against the organization of a National Grand Lodge.

"Under the first resolution, the Grand Master appointed Brothers John Scott, E. A. Guilbert and W. B. Langridge (custodians of the work) representatives, and

"On motion of Brother Langridge, the Grand Master, J. R. Hartsock, and Grand Secretary, Theodore S. Parvin were added as representatives.

"Brother Scott, chairman of the committee on correspondence, in presenting the first of the above resolutions, remarked—

"This Grand Lodge has heretofore expressed an opinion on this subject (adversely). The resolution submitted herewith is intended more as a matter of courtesy to those bodies favoring the system, than with any expectation of the adoption of the system, (of a National Grand Lodge or Congress.) But should no other good arise from the convention than the mere comparison of views by distant Brethren, the Grand Lodge of Iowa is *entitled to a share of that good*, and a representation is recommended.

"The Grand Master, in announcing the appointment of the committee, reflected the unanimous sentiment of the Grand Lodge when he remarked, "if any good should arise from the convention, our delegates will bring us a share ; but if a national body is organized, they will *keep their hands off*.

"With these *instructions* your representatives, Brothers Hartsock, Guilbert and Parvin, attended, the latter also deputed by Brothers Scott and Langridge, to act for them and reflect their sentiments.

"We append as a part of this report the proceedings of the convention and the articles adopted by it. Some ten Grand Lodges were fully represented and the convention in their articles, instead of providing that the congress if created should go into effect upon receiving the approval of a majority of the thirtyseven Grand Lodges of the country, *required the assent of only five*, or *less than one-sixth*.

"So soon as it was manifest that the convention was determined, notwithstanding the few Grand Lodges authoritatively represented in it, to inflict, so far as it could, a National Grand Lodge or Congress (for the latter term is employed to remove the odium the first has long awakened,) upon the fraternity ; *two of your representatives*, a majority of those present, and with the proxies of those absent of the whole number, *retired*, leaving the Grand Master, who had been added to the committee, the sole representative of the Grand Lodge, *which is reported as having voted for the articles of the National Masonic Congress*. And what is this thing he has made 'a creature with neither body nor soul—a wholly useless thing, costing from six to ten thousand dollars each triennial session—with one exception, the power of amendment, the Congress will be about as harmless as well as useless a body of Masons, as could well be congregated together.' Such is the opinion of many of the oldest, ablest and best Masons of the country, and this Grand Lodge is now to determine whether she will adopt these articles and become a part of this machine, head over all, or pursue that even tenor of way by which she has heretofore grown and prospered in a high degree."

The following resolutions, on motion of Bro. Langridge, were adopted —

"*Resolved*, That regarding the "National Masonic Congress" as a body of no practical use or benefit to our society, and uncalled for by either the exigencies of the times or the genius of Masonry, therefore

"*Resolved*, That the Grand Lodge of Iowa declines to enter into articles of association of said body."

The Grand Lodge in after years will have cause to rejoice at the course it pursued in deciding not to become a party to an association as unnecessary as it would be injurious in causing strife and discord among the craft.—*M. and Keystone.*

We are thus receiving from all points of the compass, the strongest evidence of the unpopularity of this unwise and ill-conceived measure. If there is a difficulty in obtaining the sanction of five Grand Lodges, why not let it be created by that of two? or, what is easier still, why not let it exist without reference to any permission or sanction of any Grand Lodge ?—*N. Y. Dispatch.*

ORIGIN AND PROGRESS OF MASONRY IN ENGLAND.

We take the following abstract of a lecture delivered before the Literary and Scientific Institution at Cambridge, England, in August last, by Bro. T. L. Fox, from the London Freemasons' Magazine :—

The Rev. F. G. Vesey, rector of All Saints, president of the Literary and Scientific Institution, occupied the chair, and in a few words briefly introduced the lecturer, who craved the kind indulgence of his audience in tracing the origin and progress of Freemasonry in England, and in giving some of the illustrations of its excellent laws and tenets. Masonry, according to the general acceptance of the word, he said, was an art founded on the principles of geometry, and directed to the service, &c., of mankind, but Freemasonry embraced a wider range, and having a more noble abject in view, might with propriety be called a science, although its lessons, principles, and secrets were veiled, and could only be shown to the initiated. Freemasonry, as was generally supposed, was reduced to rules at the building of Solomon's Temple ; but there was no doubt of its being entitled to date its origin far anterior to that period. At that particular period, when upon the stupendous work 113,600 Freemasons were employed, some bond of union was very desirable, and found to work most advantageously. Besides the number of Freemasons, there were employed on that magnificent structure 70,000 laborers, or men of burden. The foundation stone was laid in the fourth year of the reign of King Solomon. The building commenced on the 2d day of the month Zif (April 21st), and was wholly completed on the 8th day of the month Bul (October 23d), in the 11th year of King Solomon's reign. Masonry had then arrived at such perfection that every piece of timber, stone &c., was prepared far from the place where it was put up, and in the construction no other than wooden and such like tools were necessary to form the building: and in similar manner their descendant Freemasons in all their Lodges banished discord and confusion, while love and harmony characterised their assemblies. The lecturer briefly touched upon the Masonry of past ages, in Nineveh, Thebes, Athens, Jerusalem, Rome, and other cities; and afterwards passed on to Freemasonry in Great Britain, which commenced in the year 287, when Dioclesian and Maximilian, joint Emperors, sent their Admiral Carausius against the Saxon pirates, who, on account of the peace with the Picts had gained a formidable victory: wherefore he was made Emperor of the British Isle; and being a lover of the Arts, appointed Albanus master mason, who built the palace of St. Alban, and fortified the town of that name. St. Alban was not only the first Mason, but was the first Martyr of Great Britain, being beheaded in a general prosecution of the early Christians. In 303, the Empress Helena girt the city of London with a wall; and after this period Masonry began to be encouraged; but in 584 a horrid period was put to the progress of architecture by Hengis, King of Kent, who in his bloody congress murdered three hundred nobles, many of them great artists and encouragers of Masonry. Pope Gregory I., who greatly encouraged the arts, sent Augustine and a colony of monks into Britain, who converted Ethelbert, King of Kent, and in return was made the first Bishop of Canterbury, the cathedral of which was first built in 600. In 602 the cathedral of Rochester was built; in 604 that of London; and in 605 the cathedral of Westminster. The clergy at that time made architecture their study, and their Masonic Lodges or Assemblies were usually held in the monasteries. In 680 Bennet, Abbot of Wirral, first introduced stone and brick; prior to which wood was the chief material. In 857, St. Swithen was Grand Master; in 957, St. Dunstan. Several of the Bishops of Exeter, the famous William Wykeman, Bishop of Winchester; Chichley, Archbishop of Canterbury; Wainfleet, Bishop of Winchester, Beauchamp, Bishop of Salisbury; Cardinal Wolsey, and many other dignitaries were Master Masons. Among the Kings were Alfred the Great, Edward the Confessor, Edward III., Henry VII., James I., during whose reign Inigo Jones planned the banqueting house, at Whitehall, and the stately gallery at Somerset House, fronting the Thames, but the architect was prevented from finishing his work by the civil wars in which Charles I. was beheaded. Sir Christopher Wren was deputed Grand Master at the time of the great fire of London, 1666. The monument, 202 feet in hight, took six years in building, on account of the great scarcity of stone. Among his most conspicuous works were St. Paul's as it now stands, Winchester Palace, Greenwich and Chelsea Hospitals, and more than fifty churches. Notwithstanding the merit of this man, he was turned out of his office of surveyor-general in his old age, to make room for an arrant blockhead, who was soon dismissed for incapacity, and as Pope remarks:—

> "The ill regretted Wren.,
> Descends with sorrow to the grave."

Persecutions of Freemasons had taken place at Vienna, occasioned by the jealousy of the ladies, who were bafflad in their devices to get their tools into the Lodges. The Court of Rome pointed its bulls and decrees against Masons. The only British Monarch who attempted to suppress the order was Queen Elizabeth, who resolved on the annihilation of the Craft, and sent an armed force from the Tower to break up the Grand Lodge of England assembled at York, December 27, 1561; but Sir Thomas Sackville, Grand Master, took special care to make her chief emissaries Freemasons, sending them back after their initiation to justify the institution of Masonry. The Queen was satisfied; and not long after, out of compliment to Masonry, she ordered the Exchange, built by Sir Thomas Graham, to be called her Royal Exchange. William the Third, the Duke of Norfolk, the Emperor of Germany, Frederick, Prince of Wales, Duke of Gloucester, Duke of Cumberland, King of Prussia, were all Grand Masters. Their Royal Highnesses, the Prince of Wales, Prince William Henry, and the Duke of York were initiated in 1787. In 1790, the Prince of Wales was Grand Master, and as such laid the foundation of the late Covent Garden Theatre, 1806. The Duke of Kent was also initiated into the mysteries of Masonry. The grand mastership continued to be vested in one of the male branches of the Royal family until the death of the late Duke of Sussex. The Queen was a Mason's daughter, and the lecturer had no doubt would be a Mason's mother, when the Prince of Wales became of age to fill the chair of his forefathers. They were now governed by a nobleman worthy of the post—the Earl of Zetland, Lord Panmure being Deputy Grand Master. In allusion to the secrets of Masonry, he would say, were the privileges of Masonry to be indiscriminately dispensed, the purposes of the institution would not only be subverted, but their secrets being familiar would lose their value, and sink into disregard. The essence of Masonry did not consist in the knowledge of particular secrets: these were only the keys to their treasure, while their pursuits were not trifling or superficial. The usages and established customs among Masons had ever corresponded with those of the ancient Egyptians. They concealed their tenets and principles of polity and philosophy under certain hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their magi alone, who were bound by oath never to reveal them. The lecturer dwelt at some length upon the Creation and the admirable manner in which God arranged his work, and gave a glance at Scripture History to the temple erected by Solomon. He also alluded to the fact that, in the history of man, Masonry and civilization had gone hand in hand; and after a brief sketch of the architectural orders, with some remarks on the high moral tone which ought to characterize Freemasons, and a passing glance at the seven liberal arts and sciences—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy—stated before he retired he would beg to make a few more observations; in the first place, to those who then and hereafter might feel an inclination to join the society of Freemasons, of which he was a member, he would remark, that it was open to all honorable and upright men, influenced by their own free will to join it. Next, he would note the charity in support of which he had essayed his first attempt at a public lecture. The Royal Freemasons' Charity for Female Children was instituted in the year 1788, for the maintenance and education of indigent female children of reduced or deceased Freemasons, and was situated at St. John's Hill, Battersay Rise, near London. It was supported by contributions. At the present time there were about 80 children in it. They were admitted between the ages of 8 and 11, and continued till they were 15 years old, when they were put in a way of getting their future livelihood.

THE AMERICAN FREEMASON AND ITS VALEDICTORY.

THE *American Freemasons' Magazine* has been laid up in lavender, and its publisher, Bro. John F. Brennan, "having spent the best part of three years in the constant service of this (that) magazine," "requires recreation; he will, therefore, spend the balance of this year in visiting various States, North and South;" and we hope he will have a good time of it.

His subscribers, who have paid him the full year's subscription in advance, are further informed that "the remaining numbers for this year will, therefore, not be published until his return, when they *may* be expected to appear *all* in one cover," which, of course, will be extremely gratifying to them; especially when they know that Bro. Brennan is seeking recreation with *their* money. His valedictory will, without doubt, be as satisfactory to them as to his cotemporaries.

In the whole course of our experience we never remember to have seen a more repulsive exit than that of the *American Freemason.* Like a man in a consumption, its end has been seen gradually approaching, and the disease could not have been unexpected to its editor, whose continual changes, in size, &c., since New Year's last, has made that fact patent to any ordinary observer. In other hands, one of the lungs might have been saved by the commonest prudence; but its conductor, instead of making what he wanted—friends—went, we regret to say, a long way out of his course to assail, with not the most choice language, *all* of his cotemporaries of the press, as well as the Institution and its membership.

The *New York Courier*, in common with others of the Masonic press, has been more than once compelled to repel the unfounded and ill-natured assaults of Br. Brennan; but it bore no malice after it had silenced its assailer; and we believe, badly as the *American Freemason* had been handled by others, they would, with us, much rather have rejoiced in its prosperity than in its adversity. But Bro. Brennan, in his last throes, has capped the climax of all his former short-sightedness. It is true, he but hints at the *bomb*-shell we fired at him; but, in language as coarse as it is vulgar and unmasonic, pours out his dying imprecations on the editors of the *Masonic Messenger*, in this city, and of the *Freemasons' Monthly Magazine*, of Boston, who copied our reply to his assaults on ourselves, and others, in his April number, for having endorsed them.—*N. Y. Courier.*

[Many Brethren in this State, who were induced to subscribe for the work, through the importunate urging and misrepresentations of an agent as unscrupulous as his employer, will undoubtedly lose their subscriptions, but we cannot think they are entitled to much sympathy.]—*Editor.*

BALLOTING.

R. W. BRO. ALDEN, one of the D. D. G. Masters of Maine, commenting on the use and abuse of the ballot, says—

"In some of our Lodges there is a great laxity manifested on the subject, and it has not been unfrequently my lot to notice the anxiety exhibit itself to ascertain *who* cast the black ball, and by canvassing among the members, finally succeed in tracing the negative ballot to its source. In all such cases the Brethren have been instructed that it was highly improper and unmasonic for any Mason to even *say* how he voted upon a petition for initiation or advancement; but that they should use the utmost caution and be more particular as to the *true* character of the applicant for our privileges, and admit no one because he is a 'good fellow;' but be well assured that the great and sole object of the candidate was that of rendering himself more extensively 'serviceable to his fellow-creatures;' as nothing can be more injurious and subversive of the true interests of Masonry than the supposition that it can degenerate into a mere benefit society."

On this the New York Dispatch remarks—

These remarks apply, with great force, to all jurisdictions. The abuse and misuse of the ballot has been, in this city, a prolific cause of evil, and in some cases has led to the dismemberment of Lodges. Those who will propose a bad man are bad enough, in case he should be black-balled, to make reprisals by black-balling good men.

"FAITH," "HOPE," "CHARITY."

BY BRO. SAM. WHITING.

THERE are three stars of lustre bright,
  Which cheer the Mason's conflicts here,
And cast their pure and holy light
  Across Life's billows, dark and drear.

The Star of "Faith," when doubts arise
  And veil the troubled heart in gloom,
Points to bright realms beyond the skies,
  And lasting joys beyond the tomb.

When o'er Life's ocean, rude and wild,
  Our fragile barks are madly driven,
The Star of "Hope," with radiance mild,
  Points to a harbor sure, in Heaven.

When, reckless of a *Brother's* tears,
  Down Pleasure's slippery track we go,
The Star of "Charity" appears,
  And points us to that Brother's woe.

Oh! Brethren of the "Mystic Tie,"
  Pure light upon our path will shine,
If on these Stars we fix our eye—
  "Faith," "Hope," and "Charity" divine.

GRAND CHAPTER AND COMMANDERY OF NEW JERSEY.

The fourth annual convocation of the Grand Royal Arch Chapter of New Jersey was held at Trenton, on Wednesday, Sept. 12th. Nine Chapters were represented.

An excellent address was delivered by the G. H. Priest, W. W. Goodwin.

Warrants were granted to three new Chapters, viz :—

Cataract City Chapter, No. 10, at Paterson ; Pentalpha Chapter, No. 11, at Hoboken ; Temple Chapter, No. 12, at Phillipsburg.

The following officers were chosen for the ensuing year :—

Thos. J. Corson, G. High Priest ; Wm. D. Kinney, Dep. G. High Priest ; Danl. A. Holmes, G. King ; Ellwood Conner, G. Scribe.

The Royal Craft was never in a more flourishing and prosperous condition in New Jersey than it is at present.

After the Grand Chapter closed the evening session, the officers, members and visitors repaired to Comp. Hewitt's, where they were handsomely entertained by the members of Three Times Three Chapter, of Trenton.

The Grand Commandery of Knights Templar, and the Appendant Orders, of the State of New Jersey, held its annual conclave in the city of Trenton, on Thursday, Sept. 13th.

Representatives were present from Hugh De Payen's, St. Bernard and Helena Commanderies.

The Grand Commander, Sir Theophilus Fiske, delivered an eloquent address.

SEVERE CRITICISM.

Past Grand Master A. Neill, of Texas, Chairman of the Committee on Correspondence, in his report, presented to the Grand Lodge at its last annual communication, passes the following severe criticism upon the address and decisions of Grand Master Rob Morris, of Kentucky :—

"The M. W. Grand Master presented with his address a synopsis of his decisions ; they were referred to a committee, who reported that they were all in accordance with Masonic law and sound principles of Masonic jurisprudence; the minutes would make it appear that the report was concurred in, but by a note of the Grand Secretary, he says: "These decisions were not read to the G. Lodge, nor considered in any way by it, they were only considered by the Committee.

We, in charity to the Grand Lodge, would certainly favor this view of the case. The decisions number seventyfive, about one-half of which it is difficult to conceive how they could have originated, or how the brains of a man could be taxed so as to propound a proposition to obtain such a decision. An opinion on the Kansas-Nebraska Bill would be as applicable to Masonry as many of these, and they are so highly at variance with every principle of Masonic jurisprudence that we are astounded at their publication, and surely the Grand Secretary should have had some of them at least suppressed ; many of them are inapplicable in this jurisdiction, and hence are not subject of debate, but still after giving them a very careful examination, we are bound to dissent from fortyfour of them as being contrary to every principle of Masonic law, at least as understood and practiced in the jurisdiction of this Grand Lodge; and many of them, as said before, relate to anything else but Masonry. Even then the Grand Master had, in language of Bro. Storer, of Connecticut, "a busy time of it." He says his *platform* upon which he stood were the constitutional regulations. Here again is a new word introduced into Masonry which it were better to leave where it belongs. The Grand Master gives a glowing account of what the Brethren of that State are doing for the cause in which they are zealous workers. This notice is contained within one short sentence, and is indeed cheerful, but how awful the picture contained in the next two pages, of the want of system, the neglect to do the prescribed duties, and in fact everything conceiveable which could be chargeable to them, to render the Craft in that jurisdiction unfit for the high functions they possess, or the benefits enjoyed by them. This so far overbalances the former that we almost shrink from the details, and believe it a fiction, still the facts are given in detail ; we have visited them often, and are nearly allied to many there, and therefore it is painful to dwell on such reports, for we know that no nobler beings live on earth than are contained within the confines of that gallant State and are workers in the Masonic Temple. We look for a better report next year."

KNIGHTS TEMPLARISM IN INDIA.

A meeting of the Provincial Grand Conclave for the Province of Bengal, was held at Calcutta, on the 29th of May last. The following extract from the opening address of the Grand Commander will be acceptable to those of our readers who take an interest in this branch of Masonry :—

It was a source of great satisfaction to him, as he was sure it must be to all present, to see a Provincial Grand Conclave thus opened for the first time in the Province of Bengal, and trusted that, now fairly started, the Christian degree of Knights Templar would long flourish in the province. It was but eighteen months since that Knights Templarism was unknown in Bengal, for although an excellent Encampment had once existed in Calcutta, yet it had fallen into long abeyance from a paucity of Sir Knights to work it, while beyond the precints of the Metropolis the very name of the Degree was unknown. Now, he was happy to say, there were three Encampments working, and that, too, very prosperously ; they were presided over by Brethren of eminent skill, and supported by the hearty co-operation of zealous and energetic men. The first in order was the revived Encampment in Calcutta of the "Sepulchre," to which he had before alluded ; its Commander was Eminent Frater J G. Llewelyn, well-known and respected by the whole Masonic Fraternity of Calcutta. The second, at Lahore, was styled "St. Augustine," and was commanded by Sir Knight R. E. Egerton, than whom it would be difficult to find a fitter leader, from his position as a magristate, his abilities, his energies, and the esteem in which he was held by all who had the pleasure of his acquaintance, whether Native or European. The third Encampment had just been formed under the title of "St. John's," and was presided over by Sir Knight Tapp, who had evinced a strong desire to render it worthy of the exalted and honorable name which was borne by the Degree. The Provincial Grand Commander was sure that he was but speaking the sentiments of all present in urging the desirability of keeping the Knights Templar Degree most scrupulously select; he should wish it to be distinctly understood that the mere fact of being a Royal Arch Mason did not constitute a claim for the Degree, which should be given only as a reward of merit and of Masonic zeal.

EARLY HISTORY OF FREEMASONRY IN SCOTLAND.*

Although we cannot with precision determine the epoch of the introduction of Freemasonry into Scotland, its existence in that country at a very early period is generally admitted.

One of the first Lodges of Freemasons in Scotland, of which we have any account, is that of Kilwinning in Ayrshire; but we have not been able to trace back the history of that Lodge, with any certainty, beyond the end of the fifteenth century. How long it had been in operation before that period cannot now be discovered.

Freemasonry soon received the special sanction and patronage of the Kings of Scotland, who occasionally presided in person. Thus the body ceased to be a purely building association, and gradually assumed its present aspect.

In the reign of James II. the office of Grand Master was confirmed by the Crown to the Earl of Orkney, in whose heirs and successors the office subsequently became hereditary.

In the year 1736, William St. Clair, the "last Rosslyn," being obliged to alienate his estate, and having no children, was anxious that the office of Grand Master should not become vacant at his death. He assembled the Lodge and resigned into their hands every title which he possessed to that office, and left the selection of a successor to *their own choice.* They, by their free suffrages, elected him to be their Grand Master; and he was succeeded in 1737 by the Earl of Cromarty.

As an honorable and gratifying testimonial to the *pure principles of the Order,* it may be mentioned, that when the act for the suppression of seditious and treasonable societies was passed in 1797, containing a clause in which it was declared illegal for any body of men to require from their members an *oath* or test not authorized by law, *an express exemption was introduced in favor of the Lodges of Freemasons.*

Among other illustrious names of Patrons of the Order, appears King George IV., who while Prince of Wales and afterward Prince Regent, long acted as Grand Master, and patronized the Order even after his elevation to the throne. Upon the death of that monarch similar patronage was extended to the Order by King William IV. H. R. H., the Duke of Sussex, was ever the true friend and active promoter of Freemasonry, and discharged the duties of Grand Master with untiring zeal. Napoleon I., the immortal Washington, and a host of distinguished men, have been the ceaseless advocates and Patrons of the Order of Freemasonry, and it must flourish to the end of the world, while its members obey its solemn, useful and enduring mandates. Its influence is most purifying, and a good man is a *better* man from adding to his other qualities that of a true Freemason.

Like the stained net, which whitened in the sun,
Grows pure by being purely shone upon.

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*Canadian Freemason.

BRO. MATTHEW COOKE'S HISTORY AND ARTICLES OF MASONRY.

I send you an extract from the "Voice of Masonry" for the 1st of July, 1860. It is as follows:—

"A work is announced as in press by Bro. Matthew Cooke, which cannot fail to excite Masonic interest. It is a fac-simile publication, printed in black letter rubricated, and accompanied by a version in modern orthography, of the celebrated ancient manuscript in the British Museum, entitled "The History and Articles of Masonry." The first translation of this curious work was made in 1853, by Mr. Rob Morris, and introduced the year following into his 'Code of Masonic Law,' as the oldest Masonic document extant. We shall look with great interest to Bro. Cooke's publication."

I am also anxiously awaiting the appearance of the above, but I wish to inquire if we are only to have a reprint of a Translation made by Bro. Rob Morris, seven years since?—A Bookworm.—[We have handed your query to Bro. Matthew Cooke, and subjoin his reply. "Dear Sir and Bro.,—Thank you and your correspondent for calling my attention to the paragraph enclosed, and permit me to say, Bro. Morris knows nothing about the book in question. The plain facts are these. It is a little treatise on the origin and laws of Masonry, and the substance of it has appeared in various forms for the last hundred years, so that there is no novelty about it. But when Bro. Morris says he translated it in 1853, I beg to state that such an assertion is wholly devoid of any foundation in truth. In the first place as it is in English, it does not require trannslation; and secondly, the British Museum only acquired it, by purchase, ten months since. Inside the cover, Sir Frederic Madden, the keeper of the MSS. in that Institution, has inscribed these words: 'Purchd. of Mrs. Caroline Baker, 14th Oct. 1859.' The reason it has been delayed is owing to the necessity of some portions of the type having to be engraved specially, but that is now fast approaching completion. If Bro. Morris will look with interest for its appearance, he will perhaps be somewhat disappointed, for the agent of one of the largest New York publishing houses has agreed with me for the revised sheets, so that it will be ready in America as soon as here, and what is still more to the purpose, he will pay liberally for them.—Matthew Cooke.]—*Lon. Magazine.*

MASONRY IN TURKEY.

Smyrna.—The consecration of the Homer Lodge (1108), took place on Tuesday, the 7th August, at the hotel it the city; the Brethren not having as yet been enabled to obtain a place of meeting, on account of the fanaticism of the Greeks and Roman Catholics. The consecration was performed with due solemnity by the W. Bro. Hyde Clarke, the Master of the new Lodge. The Lodge having been formed, the W. M. proceeded to exercise the special powers delegated to him by the M. W. G. M., under dispensation, for the legalizing the members innocently initiated in the spurious Lodges of Smyrna. The dispensation having been read, a ballot was taken for Louis Mayer, imposing upon him the additional obligation of renouncing illegitimate Masonry, and adhering to constitutional

Masonry. In the like manner six other gentlemen were received into the E. A. degree, and will, at proper intervals, be restored to the remaining degrees. Several joining members were elected, and a charity collection made. It was resolved that the grateful thanks of this Lodge be given to the M. W. G. M. the Right Hon. the Earl of Zetland, and the Grand Lodge of England, for the wise and judicious measures by which they have suppressed illegitimate Masonry in this city, and restored Masonry on a legitimate basis; for the grant of a warrant to this Lodge, and for the liberality exercised to those Brethren who have been made innocent sufferers by the irregular Lodges.

To celebrate the first meeting of the members, a banquet was held, at which Bro. Hide Clarke, W. M., presided. Toasts were given of the Queen; the Earl of Zetland, M. W. G. M.; Lord Panmure, D. G. M.; Prince Frederick William and his new-born daughter. Bro. Lewis Mayer (formerly Grand Master of Turkey) proposed the health of their dear friend, the W. M. They were grateful to the M. W. G. M. for selecting to preside over them an accomplished gentleman and distinguished scholar—one who justly stood at the head of Freemasonry in Asia Minor, as well as by his high position in every branch of Masonry, as by his bearing as a gentleman. The toast was rapturously responded to, and acknowledged by the W. M. Altogether the occasion was an interesting one, and speeches were made in several languages, the small body of Brethren present representing various nations and sects. Bro. Mayer, a man of high attainments, is remarkable for the single-mindedness with which he abandoned the glitter of his Grand Mastership to enter as a beginner the path of legitimate Masonry. Several of the new members had presided over the spurious English, French, Italian, German, and Greek Assemblies. Some were the victims of Atkinson, some of the new Lodges. The J. W. had been twice initiated, once at Smyrna, and afterwards in the Oriental Lodge (988) at Constantinople. He assisted in the restoration of the true light. The S. Warden was initiated in the Jordan Lodge, No. 287, was one of the first Turkish gentlemen through whose exertions true Masonry has been planted in Smyrna. The new Lodge will soon have thirty well-chosen members.

CAUTION.

Worcester, Mass., Sept. 10, 1860.

Bro Moore,—A person calling himself Wm. Herbert, ond claiming residence in Norfolk, Va., visited Montacute Lodge on the 24th of April last. He said he was a naval officer, *en route* from Portsmouth, Va., to Portsmouth, N. H., by order of Government. He professed to be short and borrowed $5 of one Brother, and $3 of another in Worcester, which he promised to refund on arriving at his place of destination. Three or four weeks later he was in W., and wrote to one of the Brothers of whom he had borrowed, that he had forwarded the $8 to the other one, and wished to know why the receipt of it had not been acknowledged. To this letter he signed his name W. B. Herbert. Again, July 12th, he appeared in W. and wrote to another Brother, soliciting aid as a Chapter Mason, and signed his name B. S. Mentor, Temple Lodge, No. 14, Albany, N. Y. Not making a favorable impression, he left in the afternoon train for West Boylston, where he wrote a Brother to the effect that five months ago he was an officer attached to the U. S. Ship "St. Louis," in the Gulf of Mexico. While laying in the port of Carthagena, New Granada, he was inveigled into a difficulty with one of his compeers, which resulted

in a duel between them, and his subsequent escape from the ship. To this he subscribed B. F. Stoddard. In another letter to the same Brother he says—"I feel that I would not be making you a suitable return for your kindness towards me as a Mason, did I withhold my true name and the name of my Lodge from you. My true name is Geo. W. Herbert.—my Lodge, George Washington, No. 182, Ansonia, Ct.,—my Chapter, Fidelidad Chapter, No. 3, New Granada. I deem it my duty to state that I went to Boston some time since for employment but being unable to obtain any, I started South. On arriving at Worcester, I borrowed $5 of a Mason, but this amount I religiously returned out of my first earnings."*

You may judge of the truth of this last statement when you are acquainted with the fact that the very next day after writing the above, he (Herbert) acknowledged (before witness) to the Brother of whom he had borrowed the five dollars, that he had not returned it. I will give you a list of his names, so far as they have come to my knowledge:—

Wm. Herbert; W. B. Herbert; B. S. Mentor; B. F. Stoddard; G. W. Hebert; Geo. W. Hebert; G. W. Herber; Geo. W. Herbert; Geo. Herbert.

Obituary.

Bro. CONSTANT SOUTHWORTH.

This venerable Brother was buried with Masonic honors at Stoughton, on Sunday, August 19th, by Mount Lebanon Lodge of Boston, officered by W. H. Sampson, W. M., Robert Keith, S. W. p. t., Samuel Jepson, J. W. p. t., and John L. Stevenson, Marshal.

The date of Bro. Southworth's membership is January 1st, 1807, and during the whole of nearly fiftyfour years, he has been an active Mason, and has by example been an ornament to the fraternity as well as a support in the dark days of adversity, when the clouds lowered thick and heavy upon us. Owing to a very short notice it was found impracticable to procure the attendance of many members of his own Lodge, but in this the officers were fully compensated by meeting delegations from North Bridgewater, Foxboro' and Randolph, which, when united with the members of Rising Star Lodge, of Stoughton, who, in the kindest manner possible, tendered the use of their Lodge room, as well as the services of their members, made a procession of about one hundred and twentyfive.

The funeral service was conducted by Rev. Bro. Dennis, in a most appropriate manner, in the Universalist Church; after which the procession moved to the new Cemetery where the remains were deposited with the honors of Masonry; Rev. Bro. Dennis reading the service in conjunction with the W. M.

S.

Bro. JOHN P. FARNHAM.

At a regular Communication of St. Matthew's Lodge, Sept. 27th, the following preamble and resolves were unanimously adopted:—

Whereas, it having pleased the Grand Master of the Universe to remove to that bourne from whence no traveller returns, our late Bro. John P. Farnham, therefore

Resolved, That while we bow with submission to the decree of an all-wise Providence, we sincerely and deeply deplore his loss as that of a warm-hearted friend and true and faithful Brother.

Resolved, That we, as Brethren of St. Matthew's Lodge, truly sympathize with his widow in her deep affliction, and pray Heaven to shed upon her and his child its choicest blessings.

Resolved, That the Secretary furnish to the widow a copy of these resolutions, and also send a copy to the Freemasons' Magazine, Boston, for publication.

M. Sands, *Sec'y.*

Andover, Sept. 28th, 1860.

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*There is no more reason to believe that his name is Herbert than that it is Mentor.—*Ed.*

MASONIC CHIT CHAT.

A Swindler.—Sometime about the 1st of July last, a German, or as he calls himself, a Russian Jew, of the name of Lewis Goldenberg, a Jeweller and Watch-Maker by trade, left this city, taking with him his wife and three children, and from 5,000 to 10,000 dollars worth of property, consisting of watches and Jewelry of various kinds, as Masonic rings, breastpins, Lodge jewels, &c., which he had either stolen or obtained by deception before leaving. It was thought at the time that he had immediately sailed in one of the steamers for Europe, but there are reasons for believing that he is still in the country, probably in the West or California, and may have joined the company of Masonic pedlers who are spread all over the land—a worse pest to Masonry than were the seven plagues to Egypt. He is about 50 years of age and considerably balled, speaks pretty good English, and has a passable address. If such a person should show himself anywhere in the United States, we shall be greatly obliged for the information.

Pedlers.—As the season opens pedlers of Masonic Trinkets, Universal Records, Almanacs, and a whole catalogue of equally worthless stuff, are beginning to show themselves among our Lodges. The only remedy for the evil, is to refuse to be cheated by them; and this can only be done by refusing to buy their wares.

☞The corner-stone of the Southern Kentucky Female Masonic College, laid with such pomp at Lodgeton, Ky., under the auspices of Rob Morris, June 24th, A. L. 5856, is in a state of decay. *It turns out to be the end of a wooden log painted stone color.* It was not the only rotten thing planted in Lodgeton.—*N. Y. Courier.*

☞The Arch was not first constructed for Solomon's Temple. It was known in the early days of the Egyptians and Thebans. Sir Gardner Wilkinson traced an Arch at Thebes, which had an inscription on it, written 1540 years B. C., or 460 years before the building of King Solomon's Temple.

☞The statue to Commodore Oliver H. Perry, the hero of Lake Erie, was inaugurated September 10, at Cleveland, Ohio. The Masonic ceremonies were conducted by M. W. Horace N. Stokes, G. Master of Ohio. An ode, by Bro. Ossian E. Dodge, was sung by a Masonic Choir. Over one hundred Freemasons were in procession.

☞The G. Lodge of Iowa has established schools of instruction at various points in the State, under the supervision of the custodians of the work, to which the Lodges as far as possible are to send delegates. This will be bad for professional itinerants, and self-elected presidents of so-called national schools.—*N. Y. Courier.*

☞Henry C. Atwood, of New York died at Seymour, Con., on the 20th ult.

☞Major George Middleton, of Syracuse, has been a Mason in good standing for sixty-six years. He is hale and hearty, though ninety years old.

☞Bro Alfred Dickens (brother of *Boz*), a member of Universal Lodge, No. 212, London, died August 6th, at Manchester. He was Master of the Lodge at the time of his decease.

Prince Frederick William of Prussia has become Grand Master of the German Freemasonic Lodge, on the occasion of the death of Gen. Selaeinsky.

☞A person calling himself Dr. Muler is wandering about the country as a Masonic beggar.

☞The colors of the Grand Lodge of Scotland are green and gold.

Errata.—Our readers will please make the following corrections, viz:—In Aug. No. p. 294, third paragraph, 4th line, the word *under* should read *undue*, and in Sept. No. p. 329, 3d paragraph, the word *denied* should read *deemed.*